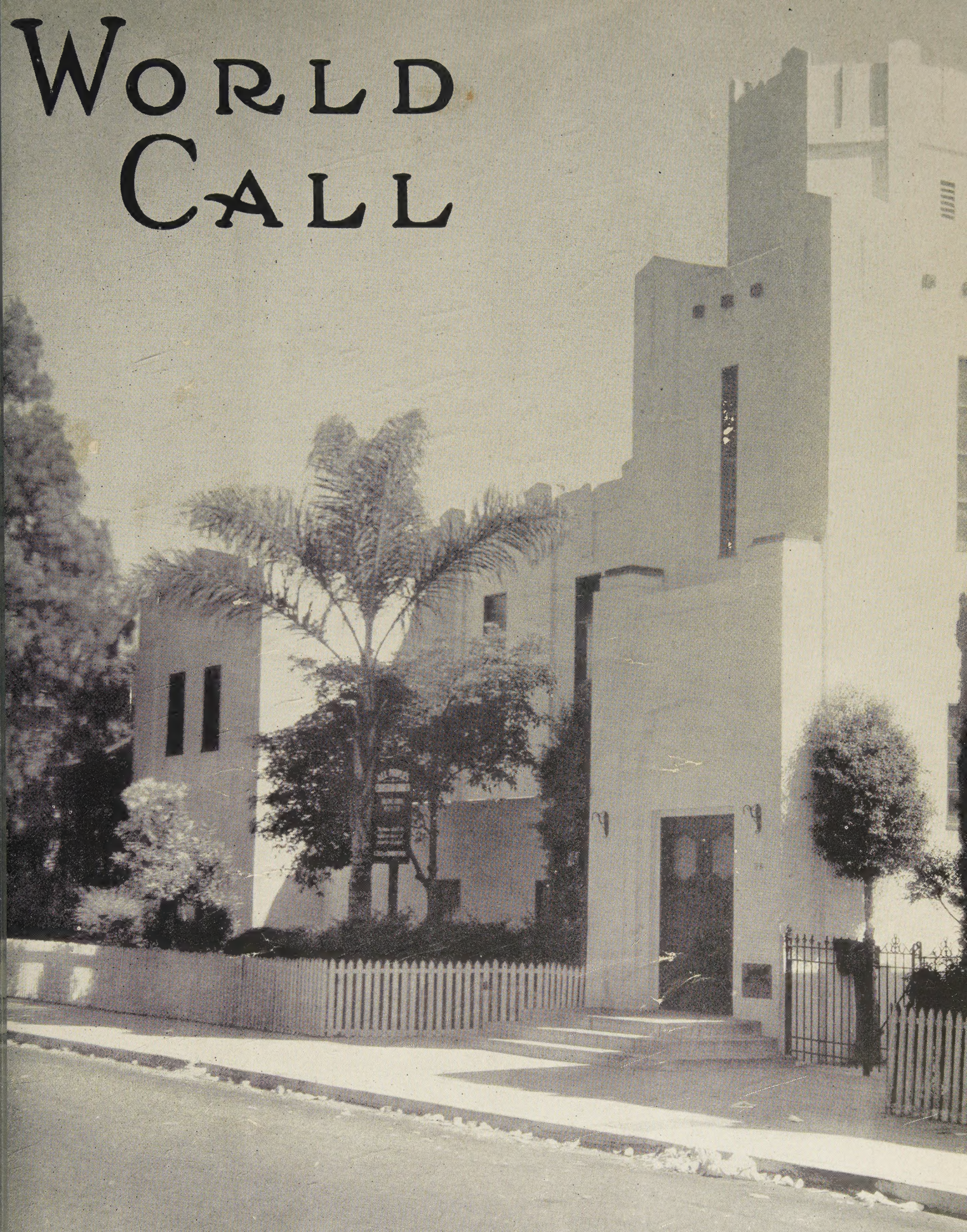
WORLD CALL



OCTOBER 1946

PRICE 15 CENTS

World Call

VOL. XXVIII OCTOBER, 1946 No. 9

Contents

Editorials ---------- 5

Articles

The UN in a Troubled World, *by Vera Micheles Dean* ---------- 7
Program Planning in the Local Church, *by Barton A. Johnson* ---------- 8
Brotherhood in Action, *by Genevieve Brown* ---------- 10
Evangelism: Always Our First Concern, *by George R. Davis* ---------- 12
Christians in the World, *by B. H. Bruner* ---------- 13
The Life and Work of Women in the Church, *by Twila Lytton Cavert* ---------- 15
Brotherhood in India, *by Joan V. Bondurant* ---------- 16
Opportunity in Rural Mexico, *by Clarence Fuqua* 18
Immediate Aid Needed for India ---------- 20
Protestant Outlook in Argentina, *by George Earle Owen* ---------- 21
The More We Got—The Less We Gave ---------- 23
Churches Plan Action on Peace Front, *by Walter W. Van Kirk* ---------- 24
Hopeful Signs in the Hofei Area, *by James H. McCallum* ---------- 26
The Gist of Christian Literature Week, *by Louise Lomax* ---------- 27
A Good Steward Who Practiced Christian Unity -- 29

News of the World

Global Highlights ---------- 2
Social Trends, *by James A. Crain* ---------- 24
International Convention Offices ---------- 25
Institute of Music in Puerto Rico, *by Winifred W. Williams* ---------- 27
La Casa del Hogar, *by Hallie Strange* ---------- 28
Return to India, *by Hattie Menzies* ---------- 29
Classroom and Campus ---------- 30
Tribute to F. L. Jewett ---------- 31
Echoes From Everywhere ---------- 36
In Memoriam ---------- 37
World Call News Page ---------- 38
World Community Day ---------- 40
Young Churchmen Conference ---------- 42
Unified Promotion Receipts ---------- 44
World Order Studies ---------- 47

Departments

Book Chat, *by C. E. Lemmon* ---------- 14
A Time for Everything, *by Doris Clore Demaree* -- 32
Women and World Highways, *by Elizabeth Nixon* 33
For Adult Missionary Groups ---------- 34
Youth and Missions ---------- 35
Missionary Worship Service ---------- 36
Hidden Answers ---------- 37
Books Received ---------- 44

Circulation Corner

We Bow to Southern California

WHEREAS we recognize the great opportunity for the spread of Christian teaching and knowledge of the world-wide Christian enterprise which is offered by the reading rooms of our public libraries,

We recommend that local congregations, women's councils, organized classes, et al., see to it that the public libraries of every community be supplied with the WORLD CALL and as many other of our publications as are acceptable, to the libraries.

WHEREAS, the Disciples of Christ have developed Christian publications of superior worth and, whereas, an intelligent and inspired church membership is one of the great necessities for the promoting of Christian teaching and living,

We recommend that the practice of several congregations in Southern California of giving a year's subscription to the WORLD CALL to each new member or family in the congregation not now receiving it, be made general throughout Southern California.

—Resolution adopted at the 1946 Convention of Christian Churches in Southern California, July 24-28.

Add One More Ten Per Cent Church

Because five subscriptions were incorrectly credited to Omega Church, Arcadia, Indiana, their rightful possessor was not listed with the WORLD CALL Ten Per Cent Legion in the September issue. The listing should read: Indiana, Arcadia, Omega—130 members, 16%; Indiana, Arcadia, Christian—215 members, 10%.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.)

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: Virgil A. Sly, chairman; John H. Booth, J. Eric Carlson, James A. Crain, John L. Davis, Doyle Mullen, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Published monthly, September to June. Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 30, 1925.

Copyright, 1946, by The United Christian Missionary Society.

Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri

Editorial and Executive Office, 222 S. Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 S. Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Ind.

FOUR MOVES
in
Two and One-half Years is the Record of a Kansas Preacher

One of his men writes: "Our minister has been forced to move four times in two and one-half years. Now he faces another move. Unless we can buy a parsonage, I fear we will lose him."

Our reply was: "Church Extension will gladly make loan of $12,000.00 at 4 per cent interest, payable at rate of 1 per cent per month, to buy parsonage for your church."

No minister can do his best work while continually worrying about where he and his family are to live.

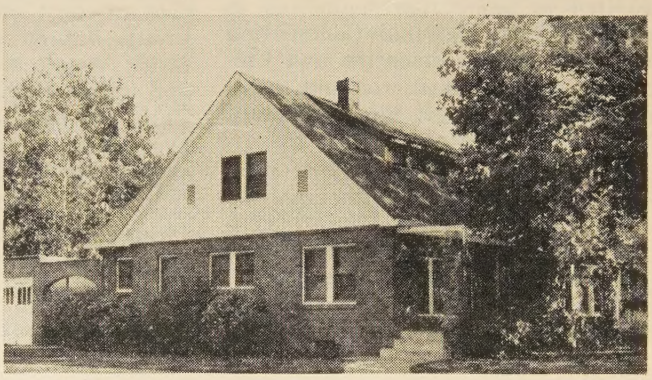
Scores of churches are now buying homes for their ministers with the aid of Church Extension loans —let us help your church, too.

If interested, write

BOARD OF CHURCH EXTENSION

222 S. DOWNEY AVE. INDIANAPOLIS 7, INDIANA

Church Extension loan to Arkansas State Board bought the above for State Secretary, Ira D. Crewdson, Little Rock.



First Christian Church Parsonage, Sacramento, California, bought with aid of loan—Samuel F. Pugh, pastor.

Loan promised to buy the above for S. Geddes St. Church of Christ, Syracuse, N. Y.—W. J. Johnston, pastor.

Global Highlights

News of the World Through the Eyes of the Church

Christians Give For Jewish Relief

MEMPHIS, TENN. (RNS).—A voluntary campaign by Protestants and Roman Catholics here has resulted in the raising of $55,487.82 for the relief of Jewish refugees in Europe.

The purpose of the drive, which included the whole Christian community, was primarily to afford relief funds for Jews in Europe as well as give a practical demonstration of good will by Christians to their Jewish friends.

Religious Groups Are Represented

WASHINGTON (RNS).—Fifty national organizations, including four major religious groups, have been invited to name representatives to serve on the National Commission for Educational, Scientific and Cultural Cooperation, it was announced here by William Benton, assistant secretary of State.

The National Commission, creation of which was authorized by Congress, will advise the Department of State on matters relating to the United Nations Educational, Scientific and Cultural Organization, and will serve as a link with national and local groups.

The four religious organizations which will name representatives to serve are the Federal Council of the Churches of Christ in America, the National Catholic Educational Association, the National Catholic Welfare Conference, and the Synagogue Council of America.

Support Urged for World Order Group

LONDON (RNS).—An appeal to Protestant groups throughout the world for strong support of the newly created Commission on International Affairs of the World Council of Churches, was issued at closing sessions of the Conference on World Order meeting in Cambridge.

The appeal urged that the church "must not speak as the representative of any one nation, class or group, but on behalf of God, who is no respecter of partial interests, and is the Judge and Savior of all." The statement asserted, "We must avoid every action which might increase mutual distrust."

House of Brotherhood Dedicated at Chautauqua

The House of Brotherhood, center for Disciples of Christ at Chautauqua, N. Y., was dedicated Sunday, Aug. 18. F. D. Butchart, Cleveland, Ohio, president of the Chautauqua Association of Disciples, was in charge of the service. B. H. Bruner, Hollidays Cove, W. Va., pastor, was leader of the litany of thanksgiving and consecration in the dedication. A number of special memorial gifts were dedicated also.

The structure is a remodeled building, adjoining the main building known for years as Disciples Headquarters.

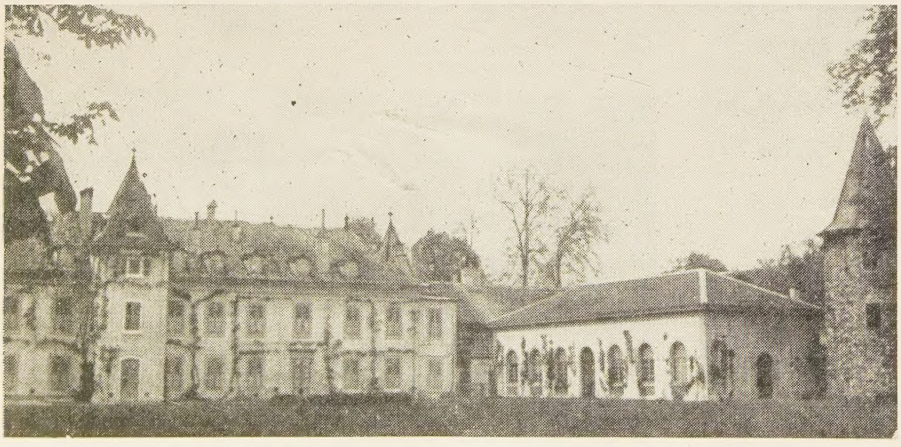
Mrs. Mary B. Butchart of Cleveland served as hostess during the past summer.

473,000 German Youth In Religious Groups

GENEVA (RNS).—More than 3,000 German youth organizations have been formed in the American Zone of Germany to replace the Hitler youth groups, according to Hayes Beall, director of youth activities and education of the religious affairs branch of the American Military Government.

Beall, while in Geneva to confer with officials of the World Council of Churches, said the religious groups are numerically the strongest of the youth organizations. Pres-

World Council Ecumenical Institute



RNS Photo

This building, the Chateau Dobossey, at Celigny, near Geneva, Switzerland, houses the headquarters of the new Ecumenical Institute to train Christian laymen. The Institute will be operated by the World Council of Churches through a gift of $1,000,000 from John D. Rockefeller, Jr. The chateau was formerly used as a woman's college.

Our Cover

The October emphasis of "World Call" is on the Local Church. The cover photo, made recently in connection with the filming of the new motion picture, "For All People," shows the All People's Christian Church in Los Angeles, California. This church and the adjoining community center are operated by The United Christian Missionary Society through its division of home missions. Dan B. Genung, Jr., is the minister in charge of the church and center. The Japanese Disciples, who formerly used the All People's building exclusively, now have services there as a part of the total program of services held there for various people in the area. K. Unoura continues as the personal counselor to the Nisei.

ent enrollment totals more than 473,000, including Roman Catholics, Protestants, and some Jews. The organizations are all approved by military government officials, who require only that they be neither Nazi nor military.

President Endorses Protestant Press

CHICAGO (RNS).—President Harry S. Truman "sincerely trusts" that the observance of Protestant Press Month in October "will result in a quickening of our appreciation of spiritual values in American life."

This endorsement was given in a letter which the Chief Executive wrote to Dr. T. Otto Nall, Chicago, president of the Associated Church Press and managing editor of *The Christian Advocate*, Methodist weekly journal.

As a part of Protestant Press Month, Disciples of Christ are joining in the widespread observance of Christian Literature Week, Oct. 27-Nov. 3.

2nd Missionary Plane in China

SHANGHAI (RNS).—The Lutheran World Convention's missionary transport plane, "St. Paul," now has a flying brother—"St. Peter"—operating in China.

The two planes, which are helping to break the transportation bottleneck for Christian missionaries here, have a large cross painted on the waist of the fuselage of each.

Alternatives on Race Announced

The church must choose between caste and Christianity, Dr. Buell G. Gallagher of the Pacific School of Religion, Berkeley, Calif., declared in Nashville, Tenn., early in July at the Institute of Race Relations held at Fisk University.

As reported by Religious News Service, Dr. Gallagher, presented seven alternatives for solving the race problem:

1. Extermination, an example of which was the persecution of the Jews in Germany; 2. Expulsion, such as the "back to Africa" movement; 3. A more rigid caste system; 4. The possibility of a 49th state of the union; 5. Race Parallelism, which proposes the development of two races to an equal degree but along separate social lines; 6. Amalgamation; 7. Integration.

The last alternative, Dr. Gallagher said, must be the Christian's choice.

Hiram Student

Miss Elaine Lew, daughter of Mr. and Mrs. Lawrence Lew of Shanghai, the oldest of four children, has enrolled at Hiram College, Hiram, Ohio. Along with students from Denmark and Czechoslovakia, Miss Lew receives a full-tuition scholarship from Hiram. Her father is a graduate of the University of Nanking, Butler University, and the University of Chicago. He is now in Washington where he is on the staff of UNRRA. Miss Lew attended the recent Columbus International Convention and sang at the missionary program Sunday morning, Aug. 11. She speaks perfect English.

Church Federation Sets Up Chaplaincy

CLEVELAND (RNS).—A city-wide chaplaincy service for every Clevelander who seeks help has been started by the Cleveland Church Federation.

The new service will begin with a survey of religious services available at all hospitals, institutions, and community homes by the new director of chaplaincy, David Loegler.

Through his counseling on all kinds of personal problems, Mr. Loegler will also open a new attack on Cleveland's rapidly-rising divorce rate. Working with Mr. Loegler will be a committee including a psychologist and a psychiatrist.

Study Groups Plan For Council Assembly

LONDON (RNS).—Four international church planning commissions have been formed to prepare for the first assembly of the World Council of Churches to be held in Holland during 1948.

(The first American meeting of the Council's Provisional Committee will be held Apr. 22-25, 1947, probably at Princeton, N. J.)

The four groups were set up by a special committee of churchmen meeting at Cambridge under the chairmanship of H. P. Van Dusen of New York City. Each commission will be responsible for one of four sub-topics under the Assembly's general theme, "The Order of God and the Present Disorder of Man."

National Temperance Digest to Be Issued

CHICAGO (RNS).—The National Temperance Movement here has announced plans for the publication of a 24-page monthly magazine, *The National Temperance Digest*, which will deal exclusively with news and comments of the movement. The first issue is tentatively scheduled to appear Nov. 1.

Community Relations Minister Appointed

CLEVELAND (RNS).—Dr. Fred W. Knickrehm has been given a task unique in the annals of any Protestant church.

Effective Sept. 1, he became minister of community relations at the First Methodist Church here, to devote all of his time to racial and labor groups, civic and community, national and international affairs.

Dr. Knickrehm joined Dr. Harold Lancaster, pastor here, to create a team of ministers which promises to make history in the field of Protestant church service.

One Million Bibles to Be Printed in Germany

NEW YORK (RNS).—One million Bibles will soon start rolling off printing presses in Germany, according to the American Bible Society here.

Most of the materials necessary for the manufacture of the Scriptures will be furnished by the Society and shipped to Germany. Production and distribution of the

Bibles will be handled through the cooperation of the Council of the Evangelical Church, German Bible societies, and local churches.

Until mass production actually gets under way in Germany, the American Bible Society has contracted to ship 250,000 Bibles and a large quantity of New Testaments from the United States.

New National Adult Director Joins Staff

Miss Velva Dreese of Topeka, Kan., joined the staff of The United Christian Missionary Society at national headquarters in Indianapolis Sept. 1 as national director of adult work in the department of missionary organizations.

Velva Dreese

This is a new position, and with it missionary organizations has three national age-level directors for adults, youth, and children.

Miss Dreese has been secretary of missionary organizations-education in Kansas. She was formerly an acting director in the national department of missionary organizations. Prior to 1932, she was a missionary in the Philippines.

Methodist Youth Support Labor

GRAND RAPIDS, MICH. (RNS).—Support of the principles of organized labor was reaffirmed at the sixth annual meeting here of the national conference of the Methodist Youth Fellowship, and particular attention was given to non-union plants of the Methodist Publishing House.

The national conference, which established at its first meeting in 1941 the policy of using the union label on all its printed matter, said ". . . we regret that some . . . material printed for young people by the Methodist Publishing House cannot carry this label."

The Cincinnati plant of the Methodist Publishing House is unionized. The MYF has all its printing done at union plants not related to the Methodist Publishing House.

U.S.S.R. Regarded Big Mission Field

LAKESIDE, OHIO (RNS).—The U.S.S.R. represents one of the major Christian mission fields of the world, Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America, declared here in addressing the National Conference of Young Churchmen.

Hope for the future, he asserted, lies with a "fighting minority of true Christians still in Russia, in both the Orthodox and the Free Churches."

The achievement of an ordered world community, Dr. Fairfield pointed out, "depends to a considerable extent upon the number and quality of Christians in lands overseas."

Ecumenical Youth Meeting in Canada

HAMILTON, ONT. (RNS).—Canadian Protestant youth were urged to unite in a bold program of evangelism in a recommendation adopted by 60 youth leaders attending an ecumenical conference at McMaster University here. Delegates also called for a study of the various communions by local church groups as a foundation for ecumenical work.

Disciples of Christ were among those who sponsored the conference, along with the Canadian Council of Churches and other groups.

National Conference On Rural Church

A national Conference of the Rural Church for Disciples of Christ will be held in Central Church, Des Moines, Iowa, Nov. 12-15, it was announced by Edwin L. Becker, national director of town and country church for The United Christian Missionary Society, Indianapolis.

E. L. Becker

The conference will be conducted in connection with the third National Convocation on the Church in Town and Country which will be on an interdenominational basis. Accommodations in private homes are available for 200 Disciples.

The conference program has been planned by the Committee on Town and Country Church of the Home and State Missions Planning Council. Four committees, of from five to eight members, are preparing for the sessions. The committees and their chairmen are: "Approaches to a Rural Ministry," Dean Seth W. Slaughter, Des Moines; "Approaches to Evangelism," Edward D. Hamner, Washburn, Ill.; "Approaches to Development of Lay Leadership," George V. Moore, Lexington, Ky.; "Approaches to Interchurch Cooperation," J. P. Miller, Elmore, Ohio.

Things to Come

October

Oct. 1-3. Kansas Convention, Disciples of Christ, Newton.

Oct. 1-3. Tennessee Convention, Disciples of Christ, Bethany Hills near Nashville.

Oct. 1-31. Protestant Press Month.

Oct. 1-31. Stewardship Education Month.

Oct. 6. World-Wide Communion Sunday.

Oct. 13-20. Week of the Ministry.

Oct. 14-16. Michigan Convention, Disciples of Christ, Saginaw.

Oct. 15-17. Virginia Convention, Disciples of Christ, Bluefield.

Oct. 16-29. Arizona Convention, Disciples of Christ, Tucson.

Oct. 20. Laymen's Sunday.

Oct. 21-23. National Conference on Control of Juvenile Delinquency, Washington, D. C.

Oct. 22-24. West Virginia Convention, Disciples of Christ, First Christian Church, Charleston.

Oct. 23-25. Chaplains' Association of the Army and Navy of the U. S., first postwar convention, Shoreham Hotel, Washington, D. C.

Oct. 27. World Temperance Sunday.

Oct. 27-30. Iowa Convention, Disciples of Christ, Des Moines.

Oct. 27-Nov. 3. Christian Literature Week.

Oct. 31. Reformation Day.

Oct. 31. Walter Scott, pioneer evangelist, was born 150 years ago.

November

Nov. 1. World Community Day.

Nov. 1-30. Every-Member Enlistment Month.

Nov. 3. American Missions Day.

Nov. 6-8. Alabama Convention, Disciples of Christ, First Christian Church, Montgomery.

Nov. 6-8. North Carolina Convention, Disciples of Christ, Greenville.

Nov. 10. World Order Sunday.

Nov. 10-12. World Alliance for International Friendship Through the Churches, National Convention, World War Memorial, Indianapolis, Ind.

Nov. 11-14. William Henry Hoover Lectures on Christian Unity by Bishop Angus Dun at Disciples Divinity House of University of Chicago, Mandel Hall, Chicago.

Nov. 11-15. Campbell Institute, fiftieth anniversary meeting, Disciples Divinity House, Chicago.

Nov. 11-15. United Council of Church Women, third biennial assembly, Grand Rapids, Mich.

Nov. 12-13. The United Christian Missionary Society, Board of Trustees, Missions Building, Indianapolis, Ind.

Nov. 12-24. Mississippi Convention, Disciples of Christ, First Christian Church, Meridian.

Nov. 12-14. National Convocation on Town and Country Church, Des Moines, Iowa.

Nov. 12-15. National Rural Church Conference, Disciples of Christ, Des Moines, Iowa.

Nov. 16-18. Georgia Convention, Disciples of Christ, Mount Vernon Christian Church near Monroe.

Nov. 17. Men and Missions Day.

Nov. 24. Thanksgiving Sunday.

Nov. 28. Thanksgiving Day.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

Louise Lomax, *National World Call Secretary*

Contributing Editors: C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVIII OCTOBER, 1946 NUMBER 9

"Beautiful Potatoes"

THANKS to this gift, we have been able to sow five tons of the beautiful potatoes which you have given us, and we hope for an abundant harvest in the autumn."

"Beautiful potatoes" they were, indeed. They had been sent, along with 15 other tons to La Valbonne, a sanitorium for lepers in France, whose director had appealed to the World Council of Churches for aid. They brought relief to a desperate situation.

For six weeks the patients, the staff, and 120 German prisoners of war, engaged in repairing the buildings, had had nothing to eat but oatmeal. Weakened by such a diet, their plight was desperate. They appealed to the new world organization of the churches. The World Council staff took immediate action. At its suggestion the Swiss church relief agency sent twenty tons of potatoes and money for rebuilding. The World Council also sent a truck, purchased from American army surplus.

This is but one of many similar stories coming from Europe today which reveals the deep gratitude of needy people for the aid which the churches in America, Britain, Switzerland, Sweden and other more fortunate lands are bringing to them.

Following a gift of $1,200 for repairing a little Russian Orthodox church in Liege, Belgium, the pastor wrote to Geneva:

"Your gift is especially dear to us as you are the only organization which assisted us. We shall always pray for you in our little church. Please let us only know your names and those of members of your organization. Those names will be written in our prayer book as those of great benefactors of our church."

All such names could not, of course, be sent the little church, for they include the names of hundreds of thousands of Christians—among them thousands of readers of WORLD CALL—who have extended hands of helpfulness and fellowship which have reached across lines of nations and creed.

Christians of America can be deeply grateful for the providence which brought into being a World Council of Churches through which, in a period of world disunity, they can give expression to that sense of kinship which marks those who seek to live in the fellowship of the church universal.

On Russia—Read First, Then Speak

HARDLY a day passes that one does not hear long, heated conversation—or monologues—about Russia. Turn to the radio and you hear similar words. Or, look at the newspapers and there you have it again. Very properly, people in America are greatly concerned about Russia and her relation to the rest of the world, including the United States of America.

The one objectionable aspect of all this discussion is that much of it proceeds from uninformed and even prejudiced minds and that it usually generates more heat than light. Most of us do not want that. And we sense that the one-sided report about Russia is not to be relied upon. It cannot be all white, we feel. And it surely is not all black. Somewhere in the intermediate shades of gray lies the truth. And we wish, somehow, that the apoplectic Russia-haters and the effervescent idealizers of Russia would be considerate enough to sign off for a short interval and let us hear from someone who could help us toward an understanding of Russia.

The answer to such a wish is to be found in the recently issued little book in the Foreign Policy Association's Headline Series. Vera Micheles Dean, the Association's research director and the writer of an article in this issue of WORLD CALL (see page 7), is the author, and the title of the study is *Russia—Menace or Promise.**

Mrs. Dean has a gift for the simplification of questions which are complex. In this particular volume of the famous Headline Series she is at her best. She reveals a rare gift for determining the questions which are in the minds of average people and for answering those questions in the fewest possible words—and yet comprehensively. Twenty questions which most of us have asked about Russia form the chapter headings in this book of ninety-some pages. Examples are: What Are the Russian People Like? How Is Russia Governed? How Much Personal Freedom Is There in Russia? Can Russians Own Personal Property? Is Russia Imperialistic? Has Russia Abandoned World Revolution? Will Russia Cooperate with the United Nations?

**Russia—Menace or Promise,* by Vera Micheles Dean. Price 25 cents. Published by the Foreign Policy Association, 22 East 38th Street, New York 16, N. Y.

If the writer possesses bias we could not discover it, though we can understand that she might be charged with such by people who read the book in the light of their own prejudices, pro or con. The book is, we repeat, an answer to the widespread desire for a simple, understandable appraisal of Russia's needs and resources, her weaknesses and strength, and her possibilities, whether of menace or promise.

For the particular benefit of some of our voluble broadcasters and prolific columnists and editorial writers we would point out this little book with the admonition—"Read first, then write."

Looking Ahead With India

AS INDIA'S new popular government took office a few weeks ago it did so amidst disturbances in several sections of the country which offered small promise for the national unity that is to be desired. The principal cause of such disturbances was the uncompromising position taken by the Moslem leader, Mr. Jinnah, and his rabid associates. Despite the refusal of the minority represented by the Moslem League to permit its members to participate in the government, however, other Mohammedans did accept office and it appears that a fairly good start has been made.

In our opinion there are two factors in particular which have contributed toward the general acceptance of the government with a truly large measure of confidence. The first of these is the forthright attitude of the British government which has assured the people of India and of other countries as to the genuineness of the desire of Great Britain to see India through to self-government without unnecessary delay. This has been especially wholesome. The second factor in making for acceptance of the new leadership has been the confidence of most Indians and of the British in Jawaharlal Nehru who heads the government which took over on September 2 and which continues in power until a constituent assembly has determined a permanent status and form of government for the country. It is noted in this connection that the viceroy, Lord Wavell, has assured Nehru that he will not interfere in the "day-to-day" administration in this interval, though he has not technically relinquished his veto power.

NEHRU, in the opinion of many students of world affairs, will rank in history as one of the great men of this century long after the names of India's viceroys and lesser rulers have been forgotten. His intellectual capacity, his broad social sympathy, his tolerance, and his understanding of world affairs, as well as of the internal problems of India, are among the resources which he brings to his new task.

Known best for the intense nationalism which has marked his career, Nehru is at heart an internationalist in the best and wisest sense. "Our desire," he said just before he took office, "is that India pull her full weight in world affairs. Her influence will be for peace and freedom and there is no doubt that, despite internal preoccupations and changes, we will take a lively interest in foreign affairs, partly because we want to do so and partly because no country can ignore them today."

Nehru's tremendous influence will be on the side of democracy—in India and without. No one who has followed his career and read from his numerous writings can have any doubt as to that. Hitler and Mussolini sought his support but he would have nothing to do with them and voiced repeatedly his abhorrence of their ideas. Likewise, when Japan posed as the sponsor of the "Asia for Asiatics" movement, he saw that what was meant was an "Asia for Japan." And when "the man with the umbrella" and his associates sold out Czechoslovakia in 1938, Nehru was one who saw the deal at Munich as the betrayal of democracy which it was.

MANY Christians have raised the question as to the possible attitude of an independent India toward the work of the church. Some there have been who have predicted that a nationalist government would put all sorts of obstacles in the way of the program of the churches. If this proves to be in any measure true it will be in part a commentary upon the inability of the Christian movement in India to divorce itself from the charge of being a mere foreign importation and upon its failure to identify itself with the needs and aspirations of the people.

There are many voices, however, to declare that such is not the case, and that the church has nothing to fear in an India run by Indians. Among these are men like Rajah B. Manikam, secretary of the National Christian Council of India, Burma and Ceylon, and Samuel Maqbul Masih, distinguished Disciple minister and a devoted member of Nehru's dominant Congress Party. These and others want no advantage and believe the church requires no special privileges. It may well be that their participation in the movement for Indian freedom will prove to be the surest safeguard of the church in an India destined in the years ahead to pass through many changes and to face unanticipated dangers.

At any rate, one of the inevitables of tomorrow is a free India. The place of the Christian church in such an India will depend in part upon the degree to which that church becomes an integral part of India's life. The church in India possesses great elements of strength. That its leadership will measure up to the high opportunities which it will face we confidently believe.

The UN in a Troubled World

By VERA MICHELES DEAN*

Dr. Dean

IT IS now over a year since the United Nations Charter was signed by fifty-one nations at San Francisco on June 26, 1945. The intervening months have been marked by rapidly increasing tension between the victors in World War II, particularly between the United States and Britain on the one hand, and Russia on the other. The principal task of the peacemakers, first in a series of meetings of the Council of Foreign Ministers, and currently at the Paris Peace Conference, has been not so much to reach a settlement with the defeated enemies as to prevent conflict between the wartime allies.

In contrast to 1919, when the Covenant of the League of Nations was considered side by side with the peace treaties, and incorporated into their final texts, the United Nations organization was established while war was still raging in Asia, and was barely finished in Europe. The UN, unlike the League of Nations, thus has no links with terms of the peace settlement, and cannot be held responsible for its success or failure. The very fact, however, that the United Nations whose concerted efforts brought about the defeat of the Axis powers have not yet agreed on peace terms has made it difficult for the UN to act authoritatively and effectively in the recurring crises that have arisen in Iran, Yugoslavia, Indonesia, Greece and China—to mention only a few of the areas where the interests of the Big Three have clashed.

In this sense, then, the machinery of the United Nations for the prevention of war and the creation of conditions that will assure peace remains to be tested. If the member states, however, genuinely want to make use of the UN (and not merely to pay lip-service to collective action), they will find in the Charter machinery better suited for their purposes than was that of the League of Nations. For the Charter, drawn up in the midst of a grueling war with the benefit of the League's experience, is more definitely focused on the issue of security than the League Covenant. In Article 16 of the Covenant—an article that aroused bitter controversy in the United States in 1919—responsibility for action against an aggressor was divided between the individual members of the League and the League Council, which had no military power at its disposal. In the UN Charter responsibility is centralized in the hands of the Security Council, of which the Big Three, together with France and China, are permanent members. The Charter provides for a Military Staff Committee which, when fully functioning, could perform a role similar to that of the Anglo-American Combined Chiefs of Staff during the war. The members of the UN, moreover, undertake to place at the disposal of the Security Council air force contingents for immediate emergency action, and to furnish armed forces, facilities and installations under special agreements to be concluded with the UN.

The Charter does not attempt to define what constitutes aggression. Attempts to arrive at a generally acceptable definition during the inter-war years had proved futile. The suggestion had been made that the crossing of a country's frontier by the armed forces of another nation constitutes aggression. This definition, however, is obviously insufficient, for we all know from the experience of Manchuria, Ethiopia, and Poland that military invasion is usually but the last stage in a long-drawn-out process of provocation and pressure by non-military measures such as propaganda and economic restrictions. The Security Council is not hobbled by any specific definition of aggression that might be evaded by subtle interpretation of words. On the contrary, the range of circumstances under which the Council might act is very broad, embracing all kinds of conflicts among nations that threaten a breach of peace. The range of measures the Council is empowered to take includes many forms of non-military action, as well as ultimate resort to military force.

The Charter rightly emphasizes not only the need for prompt and effective collective action against an aggressor, but also, to a greater extent than the League Covenant, stresses the need for continuous consultation among nations to prevent the development of situations that might threaten peace. Instead of leaving each member nation free to decide just how it would proceed to fulfil its undertakings against an aggressor as did the League Covenant, the Charter provides for agreements by which nations will place specified armed forces at the disposal of the Security Council. By creating the Economic and Social Council, the Charter goes further than the League Covenant in attempting to integrate existing international agencies and such agencies as may be established in the future to deal with economic and social problems. Moreover, it places the International Court of Justice within the framework of the United Nations organization, instead of leaving it outside as the Permanent Court of International Justice was left outside the League in 1919. If the member nations sincerely desire to use the machinery of the UN, they will thus have ample opportunity to consult continuously about any situation that appears to endanger peace before it has reached the breaking point; to use the economic and social agencies of the United Nations to alleviate causes of friction resulting from economic and social maladjustments; and to settle their disputes by methods of conciliation, arbitration, and judicial settlement. All these pro-

*Mrs. Vera Micheles Dean is Research Director of the Foreign Policy Association. She is a graduate of Radcliffe, received her M.A. at Yale and her Ph.D. in international law at Radcliffe. She is author of the recent Headline Book, *Russia—Menace or Promise.*

cedures are fundamentally in harmony with the principles of American democracy and Christian teaching, and deserve wholehearted support by the citizens of the United States.

While the Charter is inspired by the highest ideals, it is not, at the same time, designed to operate in a vacuum of abstract, but unrealizable, expectations. On the contrary, it is solidly based on the practical experience of the inter-war and wartime years. The Charter reconverts, for peacetime use, the machinery of collaboration that the United Nations had developed for purposes of war. This is particularly true of the Military Staff Committee and the Economic and Social Council. The carry-over of experience is of great importance for the future expansion of international collaboration. During World War I the Allies had also developed joint machinery, but the moment the war was over the machinery created at so much cost in blood and treasure was scrapped. This time a definite attempt has been made to utilize the international "know-how" acquired during the war years.

The chief criticism that has been voiced concerning the UN, particularly in the United States and Britain as well as by some of the small nations, notably Australia, is that the great powers dominate the UN by their right of veto in the Security Council, and that the United Nations organization is merely a loose aggregation of states, each of which insists on its sovereignty, and not a world government. It is entirely true that we are far from having achieved world government, and that retention of the veto by the Big Five, permanent members of the Security Council, creates a situation in which the great powers can defy the will of the international community, and paralyze collective action. We must bear in mind, however, that the United States was just as insistent as Russia in its desire to have the veto, although it has not yet invoked the veto, as Russia has done on a number of occasions; and so far it is only in connection with the control of atomic energy that this country has been prepared to advocate abandonment of the veto power. The reality we must face is that the great powers—and that means the United States and Russia, which today have greater force at their disposal than Britain—did bear the brunt of winning the war, and are bound to play a determining role in the shaping of the postwar world. As long as the great powers insist on having the last word about their own actions—in other words, as long as they insist on exercise of their so-called sovereignty—it will be impossible to create a world government, desirable as it may be. This does not mean that, because we cannot as yet achieve our ultimate ideal, we therefore should not make use of such international organization as does exist, even though it is far from perfect. The most valuable contribution we can all make to the prevention of war and the creation of conditions for the maintenance of peace is to see to it that the United States makes the fullest possible use of the machinery of the UN, with the hope that, as nations gradually learn to work together, and not merely fight each other, we shall be able to improve and strengthen this machinery.

The United Nations organization is not a universal panacea. It is a tool whose efficacy will depend entirely on the willingness of nations to use it in the tasks of maintaining peace and alleviating the causes of war. A document cannot of itself prevent war or check aggression. Only through the give-and-take of daily negotiations, compromises and adjustments in the various agencies of the United Nations organization shall we be able to weave the web of mutual interests which is essential to the existence of any human society, and is ultimately a greater safeguard against war than the most ingenious and costly armaments.

Program Planning in the Local Church

By BARTON A. JOHNSON*

DISCIPLES of Christ face an impossible challenge in the Crusade for a Christian World unless each church rises to a much higher level of effectiveness. The specific objectives of the Crusade are challenging because they ought to be achieved.

We cannot realize the major objectives of the Crusade by program planning alone. Far more than promotional skill is called for. All of us are challenged profoundly to re-think the implications of the Christian message with reference to the urgent problems of our turbulent day. Only as its spirit is applied afresh can the Christian gospel be dynamic. *We* are each called to be *better* Christians in churches that are *much more effective.*

Nevertheless, along with the resurgence of the Christian spirit must go a more adequate organization of our work, for we work in and through an institution.

It is in this setting that local church program planning offers advantages no church can afford to pass by. These advantages may be symbolized by three words—words which stand for the essence of what needs desperately to be achieved: enlistment, distribution of responsibility, and motivation. Enlistment grows out of a favorable situation in which people have an opportunity to share in building a program, and thus come naturally to identify themselves closely with it. Enlistment, the acceptance of responsibility, and motivation grow naturally out of the process of local church program planning.

Among Disciples of Christ this is a new, brotherhood-wide movement. The church which plans does not stand alone, but is in the widening stream of a new, helpful tradition which is growing up. This movement is producing exceedingly helpful resource materials.

*Minister of the Madison Avenue Christian Church, Covington, Ky.

"The minister can render the most effective service by sitting with each committee as a resource leader"

How can my church and yours make church program planning more effective so that we may fulfill our fair share of responsibility for a more Christian world? What are some concrete steps we can take? May we sketch a few steps we may take to make program planning more effective in our churches?

Appoint representative committees in order to distribute responsibility for planning. Some churches are already organized upon the basis of functional committees, while some are not. The National Church Program Planning Committee suggests seven functional planning groups: Worship and the Devotional Life, Evangelism, Membership Development, Christian Education, Missionary Education, The Christian Family, and Christian Stewardship.

Enlist Lay Leaders

It is important that the church board be committed in advance to the policy of church program planning. Then the chairman of the board, the minister, and a couple of other board members ought to make a sincere attempt to appoint representative committees. Each committee ought to include *more* persons than the "old stand-bys," valuable as they are, because this is a priceless opportunity to enlist and train new leadership. Let us entrust real responsibility to our lay leaders for planning the program.

Next, the minister, the chairman of the board, and the chairman of each committee should get together in a "huddle." Just as any football team goes into a "huddle" to get its signals straight before hitting the line, so each committee chairman needs this "huddle" in order to "see the task whole," and to clarify his mind as to his committee's particular function. This preliminary survey kindles the fires of responsibility and enthusiasm as the chairmen make suggestions to one another. It also provides the chance to remind them that each committee is a part of a whole, and that any suggestion is to be regarded as tentative until it has been approved by the church board.

Careful study of each function of the church by the proper committee is of utmost importance. Such study may be encouraged in three ways:

Begin by putting the appropriate materials from the Church Program Planning Committee into the hand of each chairman. It is quite possible that this pamphlet is the only interpretation of his job which he has ever had an opportunitiy to read. Alert chairmen realize keenly that they need resource material upon which to draw. In addition, the leaflet stating the specific objectives of the Crusade ought to be passed on to each chairman if the objectives are ever to "take hold" of our imaginations.

Just as teachers, engineers, farmers or housewives learn by watching demonstrations, so it is possible to guide our committees into some very stimulating experiences by encouraging them to observe effective churches in action.

Study Needs of the Church

Each committee should be aware of the master question—Is our church doing the best it can, where it is, with the resources it has? Therefore, it is necessary to discover the special needs and opportunities of their particular church and seek an effective way to meet those needs.

The minister can render the most effective service by sitting with each committee as a resource leader. These meetings are worthy of his best thought, for they bring together the materials out of which constructive leadership develops. Not only should the minister be asked for suggestions because of his special knowledge, but he should take great pains to draw out the best ideas of the laymen, for often exceedingly valuable suggestions come from them. Besides, the essence of program planning is corporate thinking.

In the church of which I am the minister we request each committee to bring in a written report containing specific recommendations supported by sound reasons. Writing clarifies committee thinking, and it makes the recommendations more specific and a matter of record.

A "kick-off dinner" is of great value. Ours is scheduled for Religious Education Week. It calls together *all* the church leaders, and provides the atmosphere in which the workers may learn from their representative leaders what the program is and why. The more church workers know what the program is, the more enthusiastic they will be about it, and the more chance it has to succeed. Great care should be taken to keep the committee reports short and concrete. Each worker appreciates having a mimeographed copy of the committee reports so he may follow them as well as hear them.

Publicize the Program

Playing up the high lights of the recommendations in the church bulletin broadcasts the program throughout the congregation. It is not enough for the minister and the church board and a select inner circle to know what the program is. The whole church has a right to know. The membership will not respond as they might until they do know.

Repeated reference to the program will do much to stimulate the church to measure up to the goals it has set for itself. What could be less effective than to

(*Continued on page* 22.)

Brotherhood in Action

The Story of a Church for All People

By GENEVIEVE BROWN*

THE roll-up title of the new film, "For All People," based on All People's Church and Community Center in Los Angeles reads as follows: *This is the story of All People's Church and Community Center in the city of Los Angeles. Situated in a district populated by many nationalities, this church has shown that by patience, tolerance, and understanding people of all races can work and worship together harmoniously. This modest experiment has demonstrated that brotherhood already exists wherever people meet in the name of Christ.*

This statement is not movie studio propaganda; it is actual demonstrated fact. In the blocks immediately surrounding this Christian center near downtown Los Angeles, Chinese live next door to Negroes, Negroes to Caucasians, Caucasians to Mexicans, Mexicans to Japanese—all Americans. Among them, with few exceptions, there is a spirit of neighborliness which would be hard to surpass in many homogeneous communities. It is evident to even the casual visitor to the community that common needs and problems, common interests and aspirations, are stronger among these people, many of whom have come under the influence of All People's, than the chance and superficial differences of racial and national heritage. It is important to Mrs. Chang that her sick neighbor, Mrs. Johnson, needs the ministrations which she and Mrs. Harris, across the street, can give. Of much less moment is it that Mrs. Johnson's face is white and that of Mrs. Harris brown. They are neighbors, not racial representatives.

The picture, "For All People," is no dream out of the imagination of a Hollywood script writer. For although this is a dramatic film, replete with conflict, suspense, and a dash of romance, it is in a very true sense documentary. Practically all that happens in the story has happened to someone at some time at All People's. Life there *is* dramatic. For there lives are daily being changed—and that is drama.

Those who see "For All People" will find themselves challenged by the constructive program of All People's Church and Community Center as was the hard-headed businessman, Mr. Barker, who was doubly sure after what happened at his factory that "those foreigners" couldn't be trusted! The story related to him (with appropriate flash-backs) by the minister-director, Mr. Jordan, is the true story of All People's: a polyglot population that had replaced the evacuated Japanese community, so long shepherded in this community by Mr. Kojiro Unoura; the opening of the playground and later of the nursery-kindergarten for children of working mothers; the small beginnings of a ministry to the new community by a youthful minister and his bride; the gradual overcoming of suspicion and the winning of confidence and interest; the organizing of clubs, the opening of a library, a craft shop, a social hall; the building up of work among the parents—a mothers' club, family nights, English classes; most important of all, the developing religious program—a Sunday school that began with two little Chinese children, slowly but steadily growing to a graded school, a youth fellowship, and regular church services.

Thus the film glimpses in a few moments the history of four eventful and thrilling years. It cannot tell of the heartaches and discouragements of the early months when much of the time and energy of Dan Genung and his one or two workers were spent in sheer protection of the property. Nor can it adequately indicate the joy and pride which the leaders and people alike take in the achievements at All People's today.

Dan Genung and Kojiro Unoura share the leadership of the rapidly growing work. Former Japanese residents of the community have returned and have found in their old neighborhood, now greatly changed, a warm welcome. Many have again been related to the church through Mr. Unoura's pastoral guidance. The older ones, the Issei, have formed their own church organization, and at 9:45 o'clock each Sunday morning the Issei Christian Church meets for worship, with Mr. Unoura conducting the service in Japanese. Many of the Nisei attend the All People's Church service at 11:00 o'clock, under Mr. Genung's ministry.

Robert Kodama, a capable young Nisei, has recently come to serve as director of youth activities. Under his leadership the Sunday school is growing in numbers and in effective program, and new young people are constantly being enlisted in the activities of a thriving Christian Youth Fellowship. Mr. Kodama has been

Scene from the film showing the Y. M. C. A. representative presenting the good sportsmanship award to Pedro Gomez, captain of the All People's basketball team

*Executive secretary of the department of missionary education of The United Christian Missionary Society. Miss Brown was present at the "shooting" of the new film, "For All People," as a special advisor.

particularly successful in integrating the returned Japanese Americans into the life of the church and center. More than twenty-five Nisei young people above high school age are now active in the work.

The Issei Church, formally established June 9, 1946, has its own board and its own financial budget. The separate organization gives those of the older generation opportunity for satisfying worship and for Christian activities which meet their special needs. They are, however, keenly interested in the program of the All People's Church, where so many of their own young people are active, and lend their support and encouragement to the work with the younger groups.

In its congregation and the larger constituency it serves, the All People's Christian Church offers a challenging example of racial and cultural democracy. What church among us could boast such a demonstration of true Christian brotherhood in the roll of its leadership? The chairman of the board of four elders is a Caucasian, the vice-chairman a Japanese, the other two members a Negro and a Caucasian. The two deacons are Caucasians; of the five deaconesses, two are Negroes, two Caucasians, and one a Japanese. The church clerk is a Japanese, the financial secretary a Negro. The director of the very excellent mixed choir is a young Chinese woman, a student at Chapman College. The organist is a Negro girl who is also in Chapman. The director of the nursery-kindergarten is a Caucasian, Mrs. Leonora Vickland, who has served in this position since the days of the Japanese Christian Institute. Two capable Negro women are on the kindergarten staff, a teacher and an assistant. A Chinese girl is leader of two girls' clubs. The cook is a Mexican.

In the movie story Pedro Gomez chances to be a Mexican American. He might be any one of a number of boys of various racial and national backgrounds whom the church and club activities have won from the irresponsible gangs of youth which during the early war years gave the neighborhood its reputation for "zoot-suiters" and high delinquency. Young people like Pedro have helped to make the church well known throughout Southern California as the source of outstanding youth leadership. The achievements of these young people are an effective answer to any who support the theory of the superiority of a single race.

Mr. Jordan, minister-director, his wife and other members of the congregation with Mrs. Jones, industrious and interested worker in all the activities of the church

"For All People" was filmed to support the study of "The Christian and Race." Perhaps it actually made its first contribution to interracial understanding in the days of its making. Professional actors, accustomed to roles in completely secular productions, were clearly impressed with that which was being portrayed. Of a scene depicting neighborly concern across racial lines, one actor remarked: "There'd be fewer wars if that attitude were a little more common in this world!" When the "shooting" of the picture moved from the studio to the grounds of All People's, the children playing, learning, and worshiping together, with a complete lack of consciousness of differences, quite captured the hearts of the players and the production crew. Tow-headed and black, bronze-skinned and fair, straight-eyed and slant, they were just lovable children and attention was lavished upon them indiscriminately. For the time, at least, elders, too, forgot differences.

A national worker says of All People's: "It is the most challenging piece of work in our brotherhood today. If I were a young man I can think of no place where I would rather invest my life." But what All People's is demonstrating in its community can happen in any community where two or more racial groups live. It is Christian brotherhood in action. It requires patience, tolerance, and understanding—but it can be practiced wherever people really meet in the name of Christ.

Part of the audience at the presentation ceremonies showing the various races and nationalities that compose the membership of All People's Church

Evangelism: Always Our First Concern

By GEORGE R. DAVIS*

George R. Davis

IT IS difficult to understand how any major commission given by Christ to his church could have been ignored, made a secondary issue, or turned into a sporadic affair, even temporarily, or by any generation. In such an era as ours has been, when commands and commissions have been looked upon as part of an authoritarian religion unacceptable to the intellect, this still remains difficult to understand. Because the real majors of the church rest not alone upon authority, but upon the severe tests of experience, history, and change. A basic law of life is growth, in nature, and no less so in the church. Evangelism is growth. For the church it may be said, "If no evangelism, then, no life." "Evangelize or perish" is more than a slogan.

Just now, however, we are witnessing an upsurge of evangelistic interest in certain areas. The popular approach just now is visitation evangelism. And we have been reminded by William G. Mather in his "Visitation, But Is It Evangelism?" (*Christian Century,* July 10, 1946) that the modern approach is not without dangers. He writes, "Unless it (visitation evangelism) changes its emphasis from that which I have seen in all the literature on the subject I have read, visitation evangelism will do the cause of Christ little good."

Changing Concepts of Evangelism

Though his estimate of the literature seems to be not without some prejudice and his prejudices concerning the ultimate results of the technique not entirely fair, Mr. Mather, nevertheless, has given us a warning that the evangelism of today must be inspired by right motives and avoid the evils of shallow thinking and limited vision. All this is mentioned because the decades just past have seen a neglect of evangelism due, in part, to the wearing out of the old approach known as "revivalism" or "mass evangelism." A church which grew tired of or which had a growing consciousness of evils in that approach turned more and more away from "revivalism." Those evils referred to were sensationalism, abnormal emotionalism, use of fear psychology, and an "other-worldliness" too generally divorced from a sense of obligation beyond limited horizons. Involved, also, was the change within the culture which made the constituency less susceptible to "revivalism" as it was practiced.

Now we are being reminded by Mr. Mather and others that the less sensational and more acceptable method for the mind today, visitation evangelism, has dangers and should prove an evil thing for the church. The writer some months ago conducted a preaching mission in a city following a week of visitation led by an "expert." He was told by some of the workers that they had been instructed, "Rush your prospects, catch them off guard, put the pencils in their hands, and get their decisions quickly." This, of course, is one of the dangers in visitation evangelism—improper instructions. On the other hand, the writer has participated in a number of visitation evangelism campaigns when nothing of this cheap sort of thing was done, and, as a result, numbers of people identified themselves with the church following genuine and earnest commitments they had made in the privacy of their own homes or places of business. The fault has always been, not in the approaches or methods, but in the souls of the personal or public evangelists. Such was the failure of "revivalism" where and when it failed, and not in the technique itself. And it did not always fail.

Avoid Dangers but Evangelize

Unless we are very careful, this new expression of evangelism will die out. Or rather, it will be killed by the new criticisms just as the old evangelism was killed by the old criticisms. The church once seemed satisfied to lose a technique rather than reform it.

The gravest danger, of course, is that the church will fail to evangelize and lose the inspiring challenge of this momentous time. Let us strive to avoid the dangers, but let us evangelize.

1. We need not make a hobby of any one technique, type, or approach, not even of visitation. Frankly, the writer cannot think of evangelism apart from visitation. Visitation is sharing. Sharing of the right sort is Christianity at its best. Visitation was basic in the training Jesus gave to his first disciples, and in his own practice. The "revivalism" to which we have referred widely used visitation. Successful pastors like John Timothy Stone and countless others built long and fruitful pastorates on visitation evangelism. This popular modern method is not modern at all. Improvements only have been added. Nevertheless, the church must not worship any single technique or approach.

2. Let us evangelize in an atmosphere of great social passion, remembering Reinhold Neibuhr's warning that we must not be satisfied with "moral men in an immoral society." That "immoral society," nation-wide and world-wide, in this threatening atomic age, must be confronted fearlessly by the church of the fearless Lord. Let us not then speak trite words in a dangerous time, or proclaim a weak gospel of personal security alone and consider it evangelism. Let us

(*Continued on page* 14.)

*Minister, First Christian Church, St. Joseph, Mo.

Christians in the World

By B. H. BRUNER*

B. H. Bruner

ON THE LAST night of his ministry among men, Jesus called his disciples to what has seemed to many to be an impossible task—to live and work and witness in the world, without becoming a part of the world. The religion which Jesus came to reveal and to give man was not something apart from this world. His followers were not to live apart from the world. Christians are not to live in airtight compartments in the world and expect anything to happen. They are to get into the very heart of the life of the world, working their way through all of its confused and intricate relationships as the leaven works its way through the meal, and recreating and moulding it after the pattern of the Kingdom of God.

The New Testament is very specific concerning the requirements for Christian living in the world. What are Christians to do in the world? Jesus himself gives the most comprehensive answer which is to be found to this question:

> You are the salt of the earth; but if salt has lost its taste, how can its saltness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.
>
> You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house.
>
> Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

If we would understand these words of Jesus, and none could be more simple, we must discover what salt and light are supposed to do, and what they actually do in the world.

What Salt Does

Salt is a preservative, it saves from wastage, decay and corruption. It is used to keep things from going bad. It is also a condiment. It is used to make things taste better. It takes the flatness out of the flavor of our food. It does its work quietly and without any noise. It is penetrating and pervasive. Jesus says Christians are in the world to do these same things—to help save the world and human life from waste and corruption and to keep human society from rotting down to its foundations; to put taste and flavor into life; to make life more worth living; to sweeten it at its source and take the flatness and dullness out of it; to penetrate and pervade the world with spiritual and moral ideals and sanity, and to quietly create a good life which will spread like a contagion among men.

What Light Does

Light fertilizes, it disturbs, it cheers, it reveals. Jesus says Christians are to do the same thing in the world which light does. Christians are to fertilize the world with the mind and spirit of Jesus Christ. The world thinks in terms of profits, pleasure and power. Jesus thought in terms of service and self-sacrifice. The spirit of the world is that of greed, hatred, and unbrotherliness. The spirit of Jesus was that of brotherliness, fellowship, goodwill and love. Christians are to disturb the world. Light always disturbs the sleepers who want to be let alone in their slumbers. Jesus was a disturber. The apostles were disturbers. When Christians become lights they will disturb every element in our modern world which is exploiting and destroying human life for gain. Christians are to make life more cheerful. The genuine Christian should radiate joy. That kind of religion is always catching. Christians are to reveal the great truths of religion and life as they are to be found in Jesus Christ.

If We Fail

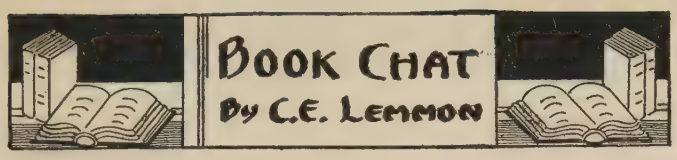
Christians who never use their religion, who never become the "salt of the earth," are just as useless to Christ and his cause in the world as salt which has lost its saltness. Literally, they are good for nothing. You do not have to take their names off the church roll. They do it themselves. And the world does to these people just what it does to useless salt. It has no respect for them, and little respect for the religion which they profess to represent.

Christians who hide their light are also useless to Christ in the building of his kingdom. Some of the finest talents in our churches are hidden under bushels. In many so-called Christian homes there is no light on the stand to shine into "all that are in that house." Men and women by the thousands are groping their way along the darkened highways of our modern life looking for some guiding light. One line of a popular song, "When the lights go on again, all over the world," haunted us all through the war years. Many of these lights have gone on, but the spiritual and moral blackout has not yet been lifted over our world. It will not be lifted until Christians begin to shine in earnest as lights in this world.

Jesus stated the central motive of all Christian living in these words: "Let your light so shine before men that they may see your good works, and give glory to your Father who is in heaven." Far too often, as Christians, we stand in our own light. Our motives are selfish rather than Christian. That men and women may, through our light, see and glorify God the Father; that is the only real Christian motive. Any other motive gives the lie to our whole Christian profession, and the world will not be slow to detect that lie.

The first general objective in the Crusade for a Christian World is "A Resurgence of Christian Life."

*Christian Minister, Holliday's Cove, West Virginia.



THE Protestant churches are much indebted to distinguished ministers who have labored toilsomely to make their sermons into books. One can only conjecture the loss involved had such master preachers as Robertson, Parker, MacLaren, Brooks, and Beecher failed to publish their sermons. In our own generation we have had the sermons of Fosdick, Buttrick, and Sockman. In the one hundred and thirty-seven years of Disciple history we have had but one preacher who has consistently published his sermons and fortunately he has lived in our own generation. Edgar DeWitt Jones has made an important contribution to the sermon literature of our day. His latest book of sermons called *The Coming of the Perfect* is published in the last year of his active ministry and will be read with enthusiasm by his many admirers. Little need be said about the sermons. They are typical of Dr. Jones and that is to say that they are marked by simplicity, artistry, and cogent thinking. His readers will be glad for the inclusion of an autobiographical address preached on the forty-seventh anniversary of his first sermon called "I'd Choose This Way Again." These sermons are pastoral in tone, preached during troublesome times, to bring healing and help to his congregation.

O. L. SHELTON has written a book on church administration for church officers called *The Church Functioning Effectively*. It is a helpful treatment of an important subject. The author takes the first three chapters to discuss the meaning and background of the church in the New Testament and the place of church officers in the New Testament church. For the most part his emphasis is on administrative organization. As a pastor of wide experience, he discusses the practical problems of church membership, evangelism, property, finance, education, and missions. He sets forth the suggestions as to organization for these various administrative tasks of the church. The unique merit of the book is that it goes into considerable detail in discussing the various phases of church work. This practical, detailed, and well-written book will be an important aid to effective church organization and management and is sure to have a wide reading and be most useful to thousands of churchmen.

JAMES M. LICHLITER is a young Episcopal minister of fine personality and vivid mind. He writes with enthusiasm and brings to the printed page a rich recourse of observation and wide reading. The title of this, his first book, is *Whose Leaf Shall Not Wither*. He contends that, evil as this world is, and sinful as man has shown himself to be, he has the capacity to achieve salvation through Jesus Christ. He does not pretend that such salvation is easy but does contend that it is for all of those who are willing to make the struggle. For this to be done, religion must be phrased in the terms of modern life, not depending upon the rituals and creeds of the past. One enjoys a book like this, not alone for its own wholesome content but for the ruminations it sets going through its references and suggestions.

HOWARD SPRING, English newspaper reporter and essayist, writes under the title of *And Another Thing*. He is a beautiful writer and every page has a poetic quality which readers of good literature will enjoy. It is difficult to place the book as a whole, as it is somewhat disconnected. In part, it is an analysis of our times with reflections of pacifism and a strong contention for a direct look at the war system with the vision stimulated by the Christian conscience. In part, the essays are a spiritual autobiography telling of his experiences first as a youth among the Plymouth Brethren in England and afterward with the Wesleyan movement.

(*Continued on page* 28.)

Evangelism: Always Our First Concern

(*Continued from page* 12.)

seek no commitments on the shallow level at which far too many were brought into the church. Let us not, however, fail to seek commitments through sharing with others, which is evangelism. It is not possible to take any individual through all the doors by one commitment. That was not so with the first disciples.

3. Let us see evangelism as a continuous process, a step-by-step bringing of the total life of the total personality in all areas by commitment to the mind and the way of Jesus Christ. That means a passion for Christian education. We shall never evangelize if we expect to complete the task of Christianization by one commitment. The church must have the vision and patience to follow through. So many people remain unchanged after years in the church because the church did not follow through with them, and not just because "revivalism" or "visitation evangelism" failed at the beginning. It is never "once for all."

Suggestions for the Church Year

4. For variety throughout each year we may use any number of plans. Suggestions include: (a) preaching missions; (b) evangelistic campaigns of the right sort—but to be successful it must be something more than the enthusiasm of a preacher or an elder who can't forget "the good old days"; (c) one-day revivals; (d) decision days, and not only on Easter—much more could be made of Christmas in evangelism; (e) departmental evangelism in which church school departments assume responsibility for certain weeks during each calendar year; (f) making more of Family Week in visitation for family decisions; (g) special visitation campaigns in cooperation with other churches, which afford limitless possibilities for evangelism and fellowship among Christians over denominational barriers; (h) experimenting in sending out teams to gain commitments regarding great social issues during National Brotherhood Week. That, too, would be evangelism.

Visitation should continue week by week or month by month throughout the year, and year after year by carefully selected and carefully prepared teams of prayerful people, quietly and without publicity. It does not fail. Added to this will be the regular worship and the preaching and teaching program which should keep alive an atmosphere of evangelism of high order. No age-level group should be overlooked in our thinking and planning. Pastor's classes should be regular and not sporadic or seasonal.

Let us re-read the marching order for a militant church. Let us "wait to receive power," but let it be the right kind of waiting. Let us see clearly the "skies which are red." Let us, with the "wisdom of serpents," be aware of the dangers which so easily beset the church in any forward march of evangelism. Above all, let us evangelize. And let us do it now.

The Life and Work of Women in the Church

By TWILA LYTTON CAVERT*

THE Study Department of the World Council of Churches has undertaken a world-wide inquiry into "The Life and Work of Women in the Church." This inquiry will cover the professional activities of women in the church as women clergy, pastors' assistants, chaplains' assistants during the war, deaconesses, missionaries, youth leaders, religious educationalists, writers and editors of religious publications. It will also seek to discover the types and varieties of voluntary organizations of church women, their current emphases in theme and program, their budgets, and their national and local activities. Detailed information will be sought concerning women serving on governing boards of churches in local parishes, national assemblies and in interchurch and interdenominational councils. These and other facts will be interpreted in the light of conditions and situations in various countries characteristic of women's place in society at large. The inquiry seeks to discover the theological, traditional, psychological and practical considerations which account for the status of women in the church. There will be an attempt to discover whether the church is leading or lagging in the deployment of women's best powers and abilities.

Mrs. S. M. Cavert

Why, one may ask, is this new world organization of non-Roman churches, surrounded on every hand by more subjects needing to be studied than it can undertake, choosing to give this subject of women in the current church scene of the world a high priority? There is certainly no historical precedent for it. One may look into many church histories or read accounts of innumerable ecclesiastical procedures of today without finding any reference to the place of women in the life and development of the church.

Perhaps one reason for this investigation by the World Council of Churches is a desire to give recognition to accomplished facts and to begin to seek to make the most of them in the total strategy of the church as it deploys its forces in the future. The facts are that, besides the women professional leaders in the churches serving, for example, as pastors, women theologians, social workers or youth leaders, there are some millions of women grouped in a variety of voluntary organizations designed to do one or more of the following: to nurture the spiritual and intellectual life of the individual, to create and share Christian fellowship, to serve and build the church, and to provide a channel for offering Christian services to the community.

At present these organizations represent numerically the largest associations of the laity within the churches. During the last hundred years such groups in some countries have done statesmanlike work. Examples are found in home and foreign missions in behalf of which great funds have been collected, policies have been built dealing with complicated religious, governmental and cultural questions, teachers, evangelists, doctors and nurses, have been recruited. Colleges, schools, hospitals and social centers have been built and administered in all parts of the world, and evangelistic work, precisely speaking, has been carried on, resulting in the conversion, and subsequent church membership of thousands of individuals. Today these activities are continued. Furthermore, there is in some countries new activity in the building of church women's voluntary organizations whose programs include the fostering of home and foreign missions, the study of the Bible, of church history and of the ecumenical movement, and of study and action related to the Christian laywoman's responsibility in a wide variety of contemporary interests such as race relations, international problems and the relation of religion to health.

It is possible that one reason for church women giving so much time and energy to the building of such organizations and programs lies in the fact that the ecclesiastical arrangements of the majority of the churches do not allow for the full service of women as pastors and elders or as members of the governing bodies of parishes and of the larger units of organization. On the other hand it may be that the majority of the women in the churches prefer to work in and through boards and societies of women and that only a small minority of church women wish to serve as pastors or elders or as responsible members of governing bodies within the denomination. Again, if the latter is true, it may be of the greatest importance to make full use of the exceptionally able women in places of central responsibility and, furthermore, to assure that the programs of church women's organizations

*Mrs. Samuel McCrea Cavert is the wife of the General Secretary of the Federal Council of Churches of Christ in America. With her husband she spent six months in Europe last winter. She has been active in the work of the study department of the World Council of Churches.

are contributing to the fullest possible extent to the work of the church as a whole.

Another motivating factor in this study undoubtedly lies in the critical state in which Christian society and the church find themselves, confronted as they are by extremely dynamic ideologies and organizations which make use of every available human resource without distinction as to sex. The alignment of the forces opposing the church and the Christian life throughout the world today is a formidable one. The church needs to rally all its powers—real and potential—for this critical period. The good leader always knows the strength and weakness of his resources. Thus, there may be great wisdom in the World Council of Churches making this inquiry in order to know the variety and extent of church women's work—both professional and voluntary—the reasons behind its characteristic developments, the quality of programs initiated by women, the competence of woman leadership and its training, and to give new status and encouragement to this great body of devout and faithful Christians.

Many, for a variety of reasons, are raising the question as to whether or not women are making their fullest possible contribution to the common life. In Russia much appears to have been demanded of women and much has been rendered in all secular spheres. In France, in her day of resurrection, full civil rights, including suffrage, have been granted women with already some notable results in civil housecleaning. On the religious side, the Roman Catholic church has been stimulating Catholic women to an increased sense of their vocation—not only as Christian wives and mothers and as members of the teaching, healing and contemplative orders, but also as defenders of the Christian faith and its application in the larger community scene. Within the last year the Pope has made several speeches to the women of Catholic Action throughout the world, laying great stress on their duties, responsibilities and potentialities.

Thus, one may assume that there is a trend of the times and that the study of the World Council is a symptom of this trend which gives recognition to the fact that women are "coming of age" in respect to their full responsibilities as human beings both in the home and in social life. Therefore, it seems appropriate to give attention to the prevailing psychological temper of church women toward their opportunities for life and work in the church. Do they or do they not feel that the church denies to them a dignified and appropriate place in her service comparable to that which they are increasingly accustomed to find in the home, the school, and in the professions? What are the reasons for the present status of women in the church? Are women making their fullest and most distinctive contribution to the church or are they not? Are they or are they not aware of their potentiality for strengthening the ecumenical movement and building a Christian society?

These are questions of importance, not only to women, but to the life and work of the church itself.

Brotherhood in India

By JOAN V. BONDURANT*

TOLERANCE and understanding are the stuff from which peace is made. It is heartening to experience an essential amity where enmity is expected and to find a basic harmony in seeming discord. When the spirit of love cuts across great religious boundaries it illuminates the common truth in all religions, the unity of mankind, and it punctuates the incomparable importance of the concept of brotherhood.

In India, amid great complexities and around widely divisive forces, a basic truth of brotherhood is daily enacted on the level of personal contact and on the stage of everyday life. It echoes the call of truth and love and mocks the disparaging disunity which overformalization in religious systems has created in terms of obdurate ritual and the artifice of creeds. This Indian pageant is one of simple, innate, undeniable spirituality in all men. Its characters are Hindus and Moslems, Parsees and Christians, Sikhs and Buddhists, and representatives of many other faiths.

Conflict of interests among Indian religious communities is not, indeed, to be denied. But there is a heartening base to seeming confusion. During twenty-two months of life in India I learned to take heart, and my hope for peace and mankind began to grow a little stronger. Here are a few of the incidents which caused me to renew my faith in "brotherhood."

The servants of our New Delhi bungalow numbered eight in all, and with their families they represented twenty-three living souls. My own bearer, Abdul, was a Moslem. The two other bearers in the household were Christians. Our *mali* (gardener) was a caste Hindu, and the sweeper was an untouchable Hindu. The cook and the *dhobi* (laundryman) and the *masalchi* (second-bearer) were all Moslems. When I first inquired into these servants' living conditions, I was somewhat surprised to learn that they all shared a common compound in the bungalow's servants' quarters. They used a common water tap; they shared two bathrooms, one for women, one for men. The untouchable sweeper and his family occupied the two small rooms most centrally located in the entire compound. The servants had established the customary community system wherein each of them contributed his share of work and talent to the community: the sweeper cleaned the compound and the bathrooms, the

*Miss Bondurant has recently returned from New Delhi, India, where she was stationed for twenty-two months as Japanese translator and analyst for the United States government.

Friends of the author in Lodi Gardens, New Delhi, represent five different religions. Left to right, Hindu, Christian (the author), Moslem, Buddhist, Parsee, Hindu.

dhobi took care of the laundry, and the others contributed work according to their especial abilities.

The first Id-ul-Fitr I celebrated in India was a demonstration of the good-neighborliness of this little community. Id-ul-Fitr is the biggest day in the religious calendar of Islam. It marks the break of a month of fasting during Ramzan, a season in which good Moslems take neither food nor drink between sunrise and dusk. The Id is determined by the appearance and the sighting of the new crescent moon. On that early September evening we had all caught the spirit of the Id. Already radio reports from south India announced the sighting of the moon in Madras and the Madrasi opening of the Id celebrations.

But in Delhi the sky was overcast and everyone was alerted to catch sight of the crescent as the clouds scattered to let through the lunar light. We sat on our veranda watching and sensing the spirit of anticipation and impending joy which the crescent moon would bring. Suddenly we heard the pounding of feet and our Hindu sweeper came running down the drive. He stopped for a moment to explain his enthusiasm and haste: he had sighted the Id moon and was off to tell his neighbors. And then he emerged from the compound leading the other servants, Moslems and Christians and Hindus. While the Moslems prayed, the others of us stood and watched and felt the sacredness of the moment and the significance of a crescent moon.

Then there came the day when our *mali* fell ill with cholera. Our bearer, Abdul, came to ask for medical aid and finally took the *mali* to a hospital. It was Abdul, our Moslem servant, who took the Hindu *mali's* wife across the breadth of New Delhi to visit her husband as he recuperated.

Late in July, I made a trip with a young Indian friend into the Himalayas toward the source of the Ganges River. There were only the two of us and my bearer, Abdul. Thinking only to discover a corner of beauty and interest, we disregarded thoughts of arranging living accommodations. Upon our arrival in the small Hindu community of Rishikesh where we intended establishing our headquarters, we cast about for some livable shelter. Now Rishikesh is little more than an overgrown village. It serves Hindu pilgrims on their way into the Himalayan snows on a pilgrimage to the source of the sacred Mother Ganges. There were, then, in the town, any number of *ashrams* and *dharmsalas,* inns where pilgrims could rest and stay the night. We approached an *ashram* and my Indian friend asked if we could stay for a few days. The holy man, keeper of the inn, explained that we were welcome, but added, upon taking one look at me, that doubtlessly we would find it inconvenient and perhaps could find a more comfortable place. We stopped at several *ashrams* and received a similar response from each—"You are welcome, but you will find it uncomfortable here." At last we decided that, come what might, we would have to stay at one of these inns, for there was obviously not a "comfortable" place in the whole of the Rishikesh hills. Our next stop was at the door of a Sikh *dharmsala.* The saffron robed sadhu explained, "You are welcome here, but you will find it most inconvenient." We replied that we were well prepared for inconvenience and that we would like very much to stay. I was delighted to learn that in this case, as it must have been in the others, the response had been an honest one. We were welcome—and, truly, we were without material comfort. For four days and nights my Indian friend, a Hindu, my bearer, a Moslem, and I, something of a "barbarian," slept, cooked and lived in this Sikh inn for pilgrims. Across the small courtyard from us was the Gurdwara, the temple of the Sikhs. Every evening the sound of the service of prayers and singing filled our bare little rooms. And, as we looked out over the sacred Ganges across to the Himalayan heights, there was little need for the missing material comforts.

Before we left that Sikh *dharmsala,* the saffron robed sadhu made two significant comments. The first was to inquire of my Hindu friend why she allowed our Moslem bearer to cook her food. She replied by posing another question: "Do we all have the same God?" The sadhu smiled a wise smile characteristic of the more truly holy of men and answered, "Young woman, you are wise. Do as you like so long as you are here." The second comment he made was by way of urging us to visit the Gurdwara before we left. We covered our heads, took off our shoes and entered a place of Sikh worship. We learned again of One God and of men as brothers.

Upon reaching Delhi after that journey into the land of Hindu pilgrimage, Abdul reported that the *mali* was delighted with what he had brought for him. It seems that without our knowledge our good Moslem servant had brought the Hindu *mali* a canteen full of Ganges water, especially sacred because it had come from the younger reaches of *Ganga Mata.*

The last party I gave in Delhi turned out unexpectedly to be significant. I had planned it simply to include the best of my young Indian friends. The following day it occurred to me that this farewell party might well symbolize the truth of brotherhood which I had been discovering in India. For among my

(*Continued on page* 19.)

Opportunity in Rural Mexico

By CLARENCE FUQUA*

Mr. Fuqua at Los Haros

IT IS wonderful for the Americans to the north to feel good about the grain they are sending to the starving nations of Europe; but, with it all, we must remember that for four hundred years our neighbors to the south have been starving—physically and spiritually—while their northern neighbors, instead of helping, have too frequently come to exploit a country already drained to the dregs.

Don Pepe is working for us this year. In other years, at this season when the whole valley waits for the rains to make the harvest, his children cried because they were hungry. This year they are not crying because their father has work with us. But in spite of this the baby is extremely undernourished. Babies here are weaned from scanty milk to beans and tortillas, many of them to die. Children grow up with only the slightest knowledge of Christ. They live in a world of constant hunger and spiritual ignorance. Don Pepe's family is just one of the thousands and thousands all over Mexico. Opportunity knocks so hard among the rural people of Mexico that one's heart aches with the blows.

The Center of Activity

A great and effectual door has been opened and there are many adversaries. Three states—San Luis Potosí, Aguascalientes and Zacatecas plus a part of Jalisco, 80 per cent rural population—are the responsibility of Disciples of Christ, a territory with approximately the same area as Florida. When one sees it all as a work of Christ, the sustaining presence and supporting prayers begin to open great and effectual doors. Avenues have been opened to enter this field through nursing, agriculture, teaching, and other useful Christian tasks. Once here, the door swings wider ajar and permits a view of unlimited service.

A view of the possibilities for rural work can be seen in Jerez Valley, though it is to be remembered that this is just "a drop in the bucket" to the possibilities over our three states. Jerez Valley is roughly 400 square miles, and even this small portion has barely been touched with the gospel of Christ.

Los Haro, located in the valley, is only a small community of about 125 fathers of families. This means a population of around a thousand. But it is the hub of the valley and is one of the most anti-evangelical ranches. Here only a bare scratching of the surface has been done to plant the seed of Christian teaching through the efforts of Florine Cantrell with the clinic, nurse, social room and visitation program. In this small town there is a Catholic church, active but not alive. There is no priest, no religious education, no preaching and only special services conducted by two women who know the chants. Most of the people are not guided by their religion but by superstitious religious ideas, or by the constant presence of hunger.

Youth Present Challenge

Among the young men in our rural field there is a wonderful opportunity for service. Benjamin and Adolfo are two who went to the youth conference together. Often they remark about some talk they heard there, especially at the worship around the bonfires at night. Benjamin has begun to go to Sunday school in Los Felix. Adolfo asked for a prayer and brief word at the funeral service of his grandmother. Another young man, who is now in the States, often came to the social center to sit and talk for hours about the things that deeply concern his life. Noabor, who is from Los Nogales, is coming some day to start making some modern beehives to replace his old boxes and tree trunks.

When the boys get "too big" for Bible school, they need a friend to ride with them to the mountains, to talk shop with them, and to help them to gain, keep and realize the ideals of Christian living. It is an every minute affair to sow the seed of Christ-likeness; but a great thrill comes in winning the boys for friends, not just personally but for the Master—friends who know why we are here; friends like Benjamin and Adolfo who are ready at a minute's notice to go on an urgent trip, to wade knee-deep in front of the car to find the chuckholes, and to go to Sunday school with the enjoyment of those who are beginning to understand what the light of Christ is.

Children learning how to live and work in vacation Bible schools and other mission activities will be the future Christian laymen and ministers of Mexico

*Mr. Fuqua is a missionary in Mexico under The United Christian Missionary Society.

In addition to the young men of promise, there are the children and adults with all the complexities of life in a land of poverty, fear and superstition. Unlimited opportunity for mechanical, agricultural, social and religious educational work is here. For the last few years it has been possible to have vacation Bible schools for the children. This year they are being taught by Luisita Garcia, worker at Los Nogales, with the help of two of the young girls of the church. They are doing a wonderful work, following the plans and material given by Miss Zambruno who came earlier in the year to give a course on how to teach. We need more of this type of work, and now the opportunity for it is great. The children are thrilled over their classes and many of the parents are glad to send them. This year in Los Nogales the average attendance was 24, and here in Los Haro it reached 25. It is a high spot in the children's lives to learn songs about Christ, draw pictures and make wall mottos. A little child shall lead his parents to God! Religious education takes on a new meaning when it signifies that the child literally is able to lead his parents to a better knowledge of Christ. From this group come the future Christian laymen and ministers of Mexico. Of the six boys studying in San Luis Potosí for the ministry, four are from the rural Jerez Valley.

Visitation Is Essential

The heart of the evangelical work begins in the home through visitation. There are thousands of families that have never been visited. Who knows but that there in those homes the seed might fall on fertile ground—might grow and produce sixty or one hundred-fold; but there is no one to visit these homes. They are far away from us; sometimes the doors are closed, only to open through friendship and constant work. But as in Los Felix, some day the way will be opened to the gospel message and for making plans for a church.

Trini and Miguel were found through visitation. Miguel was one of the worst drunks and fighters of the valley. Today they read their Bibles, and the Sunday school is held in their home. Their relatives and friends come because they are invited and made welcome, and the word of God is sung, spoken, read and studied. There are other Trinis and Miguels waiting for one to come and bring the message of the Great Physician to heal their hearts. The harvest is plenteous but the laborers are few—some of the harvest is being lost. The doors are being opened on every hand and there are none to enter. One of the greatest tragedies of the world is to see hearts opened to Christ with no one to bring the message.

There is also opportunity in building new homes on Christian foundations. Nacho and Berta and Manuel and Irene were just recently married. How beautifully they have started their lives together by having a wedding without the usual drunken fiesta, but with games and fun for all. They attend Sunday school regularly and take an active part in the discussion of the lessons. These two couples are trying to begin right and the opportunity to help them is immeasurable. Others marry to live in their little houses, to raise their children, and to fight hunger and spiritual starvation the rest of their lives.

On and on the opportunities for teaching run. We can teach wholesome games to take the place of the gambling that is the major pastime of many of the Mexican men; teach useful leisure-time activities for those who sow their seed and wait on the streets for it to grow; teach care of the body in place of the drinking of *pulque* and *tequilla* that rob many men of their bodies, money and families; teach child care to lessen the burden of childbearing; and more than all else, teach a love of Christ to replace a superstitious fear of God.

Unlimited Opportunity

Another call for rural work is from the mountains. On a clear day one can see a village or two on the slope where the Indians live. On up the mountains are other villagers who seldom get to the valley. When they do, they are a strange sight with their dirty clothes, their long hair and queer dress. Among the Mexicans, the Huicholes have the reputation of being the dirtiest and neediest tribe of Indians. People are afraid to go far into the mountains at night for fear of them. The mountains surround the valley, calling to Christian hearts to have mercy upon their people and come with the Message. Perhaps doors there may be opened. No one has gone to see. Unlimited opportunity calls to Christians with every kind of talent. For hundreds of years the opportunity has been here. How much longer will it be before we bring the Christian gospel to the hungry hearts of our portion of Mexico?

Brotherhood in India

(*Continued from page* 17.)

twenty-one guests were included Hindus (both vegetarian and non-vegetarian and of various castes), Moslems (both vegetarian and non-vegetarian), Sikhs, Parsees, and Indian Christians; there were two doctors, a lawyer, several medical students, a university instructor in history, a college teacher of English, a student of literature, a college teacher of home economics; there were friends who politically favored the Indian National Congress, others the Moslem League or the Communist Party, and there was a Royist and a member of the Hindu Mahasabha; and yet again there were Sindhis, Bengalis, Madrasis, Punjabis, friends from Malabar, from the Central Provinces, from Delhi and the United Provinces, and from Kashmir. We ate together, talked together and in the best of camaraderie spent a most enlightening and spiritually profitable evening.

Tolerance and understanding and love. There is a basic spirituality in man and there is a heartening sustenance in universal brotherhood.

Immediate Aid Needed for India

Leiper Warns Only U.S. Help Will Prevent Famine

IF INDIA is not to be penalized for the efficient manner in which she has spread thin her scarcity to forestall mass starvation thus far, her need of help must be attended to by America's church people immediately.

Dr. Leiper

This is the declaration of Henry Leiper, who returned recently from an inspection tour of that country as the church representative on the American Famine Mission to India. Dr. Leiper is general secretary for the American Committee of the World Council of Churches and a member of Church World Service, the interdenominational relief and reconstruction agency through which his report was released.

Dr. Leiper said the commission "found no evidence of large-scale famine in India—yet!" But he warned that unless help is forthcoming, the present borderline areas will become repetitions of the Bengal famine tragedy of 1943.

These areas lie in the southern end of the subcontinent, he stated, and include Mysore, Bengal and Madras provinces.

Effective Rationing Measures

The one thing that has kept food in the mouths of the Indian people until now, Dr. Leiper pointed out, has been the country's efficient rationing and procurement system. Dr. Theodore Schultz, University of Chicago economist and head of the commission, described the system as the finest in the world.

About 130,000,000 persons are under rationing, and the other 300,000,000 have had their diets curtailed by government technique of procuring surpluses from the farms.

Nonetheless, Dr. Leiper observed that many people have as little as seven ounces of food a day. In some localities the supply in reserve will last not more than ten days.

"Hunger and suffering are common sights. They are not as dramatic as death, but they too often precede death," he said. "Of course," he continued, "private agencies cannot cope with the whole situation. That is the government's task. But there are specific spheres where they can function."

One of the functions suggested to him by Sir Robert Hutchins, Food Member of the Indian government, was the sending of such ration-supplement items as powdered milk, corn flour, vitamins and cod liver oil.

The churches, he advised, should send these items through an agency like Church World Service. The food can best be utilized if distributed regularly at points of drastic need—such as in schools or missions. This procedure can save thousands of India's children.

To implement and expand such a program of strategic distribution, Dr. Leiper explained, Church World Service has assigned Lynn A. Blickenstaff to the new post of Director for India of united church relief. Mr. Blickenstaff will organize a staff, in cooperation with the National Christian Council, to administer aid through churchmen in the field. The agency contemplates the expenditure of $300,000 for relief in India in the next three months. Since April, nearly 100,000 pounds of dried milk have been sent there, along with five million vitamin tablets. Once the worst emergency is past, Mr. Blickenstaff will concentrate on longer-ranged plans.

Nutrition Education Needed

In Dr. Leiper's opinion, a second important function of the church institutions in India is an educative one. With so much corn being sent into the country, the people, always used to rice, must be instructed on how to eat it or their digestive tracts will not assimilate the new grain and they will die.

The Women's Christian College at Madras, he explained, is setting a splendid example of what can be done. Students have experimented with rats, to show the effect of different diets.* They then place the rats on display to help the people understand the best way of preparing their food. With more funds, this college and others could achieve a much larger mission of this kind, Dr. Leiper declared.

Modern Farming Methods Required

On a longer term basis, education in progressive agricultural methods will help the farmers. This can be done by Christian colleges and church leaders, too, said Dr. Leiper. "The population of India is increasing at the rate of 5,000,000 a year. It becomes more and more difficult, without progressive farming, for the land to feed the people—even in good crop years, when drought or flood have not staged their havoc."

Dr. Leiper talked over the food situation with men like Gandhi, Nehru and others in high government or unofficial positions. They all agreed that outside help will be necessary if India's ration is not to sink lower than the bare subsistence point, where it stands now in vast regions in the southern part of the country.

Drought and flood, cessation of supplies arriving from Burma, economic disturbances caused by the war and black market activities in a few localities such as Bengal, have been the causes of the present conditions, Dr. Leiper said, adding that only closely guarded distribution of the surplus supplies from the northern provinces has held back catastrophe this long. These surpluses, he warned, have now all but disappeared.

---

*See WORLD CALL, June, 1946, for article by Florence Gordon on "Reconstruction and Rats."

Protestant Outlook in Argentina

By GEORGE EARLE OWEN*

George Earle Owen

ANY statement made about Argentina today should be subject to change tomorrow, if need be. With this proviso, certain generalizations as to the present situation in regard to the future of Protestant work in this country may be made. Although the immediate outlook may appear at times cloudy, it always brightens up when viewed in a larger, historical perspective.

The outlook is one of difficulty but promise. Rumors are that the Argentine hierarchy of the Roman Catholic church will make a concerted effort to push the Evangelical churches out of this so-called Catholic nation. Any such alarm on the part of the established church here is an indication of the progress and the penetration of Protestantism into the life and culture of this great South American country. The affirmation, "Argentina was born Catholic," appearing on posters, is seen by some as a part of the larger design and program to make Argentina completely Catholic. The talk of a Catholic University for Buenos Aires, eucharistic congresses for every province of the nation, rumors of plans to gain control of sports, the effort to force into all public schools religious education following the pattern of the Roman Catholic catechism, and a recent decree which includes the registration of all non-Catholic churches and their leaders with the provision that no new work may be opened nor new church built without government consent all bear out the above statement. There are problems ahead, but they are far outweighed by the opportunities. The words of one of America's outstanding church historians, Kenneth Scott Latourette, are very timely: "By a contradiction and paradox, the advance of Christianity faces growing opposition. Never has the faith found the world friendly. Always gains have been made against active hostility." The attitude of the Roman Catholic church toward Protestantism in Argentina is unfriendly to say the least.

Increased Alertness Apparent

One of the most striking aspects of the present situation is the emergence of a more aggressive Catholic church, accompanied by an increased alertness on the part of the Protestant church. The more aggressive the Roman Catholic church in Argentina becomes the more it exposes itself, and it can stand very little inspection and open discussion. Now that some of the varnish has come off of one of the most autocratic institutions in the world, intelligent Roman Catholics are disturbed. They are asking questions. This bodes trouble for an institution whose security, or a part of it, lies in the ignorance of its members as to its true being. One sees some of the real intolerance, which is at the heart of the Roman Catholic church, in the chants of youth who had just come from the All-Argentine Youth Congress, sponsored by the Roman Catholic church, "Death to the Masons." The day before similar youth coming from a Peron party meeting were chanting, "Down with the Jews." The music is the same, only the words differ. The Protestant church here has never had a greater opportunity nor been more alert to the mission for teaching Christian tolerance and good will than now.

The outlook for Protestantism here is colored by the authoritarian Roman Catholic culture, but it has within it the leaven of the democratic spirit and method of Protestantism. Legal holidays for saints, processions (a recent one under military escort) for images of a virgin, the separation of sexes in primary and secondary education in the nation's capital, are but a few of the medieval traditions that the Roman Catholic church tries to cherish in the life and culture of Argentina. Over against this is the spirit of confidence and trust, with a religion based upon faith, hope and love, and with an aggressive social gospel as well as an individual one. Protestant pastors, especially those with a European perspective, point out that it is the Protestant element in the Anglo-Saxon culture and democracy that gives it its robust spirit and dynamic character.

Caution and Courage Required

The hand and glove relationship of the church and state in Argentina, a compromise dictatorship, constitutes an underlying threat but at the same time a real challenge to Protestant work and workers here. There is always present the invidious menace of new decrees on the part of the government to restrain Protestantism, which the Roman Catholic church identifies with foreign capitalism. In a Catholic daily newspaper our Union Theological Seminary was referred to as a base or an agent of North American imperialism. By identifying the Protestant church with Yankee capitalism and interference, the church joins with the state in fanning the flames of nationalism and sometimes enmity toward her North American neighbor. Among Protestants and Roman Catholics alike it has served to awaken a new sense of the values of religious liberty and to remind one that eternal vigilance is the price of freedom in any realm of life. The situation calls for caution and courage.

An important aspect in the religious outlook in Argentina is the educational base Evangelical schools have provided for the interpenetration of cultures, the better understanding of one's neighbors, and for cultivating friends and a friendly understanding of Protestantism. Despite the negative type of propaganda mentioned in the above paragraph, the tendency seems

*Dr. Owen is a missionary to Argentina with The United Christian Missionary Society and is a member of the faculty of the Union Theological Seminary in Buenos Aires.

to be toward greater friendship between the United States and Argentina. Schools like Colegio Ward provide an unbroken chain of friendship between these two countries. More exchange students and teachers will promote this growth of understanding and friendship.

The reaction of many Argentines against this type of Roman Catholic religion described has produced a general religious indifference and illiteracy, which, with its attendant spiritual hunger, has awakened a new spirit of inquiry. This provides a wonderful opportunity for publication and distribution of Evangelical literature. Plans are already under way to distribute a million copies of the Gospels throughout the country. The Saavedra and Colegiales churches of the Disciples of Christ each have 4,000 copies ready for the campaign. Dr. Wade Crawford Barclay calls attention to some of the factors that favor the continued growth of Evangelical literature: (1) a growing spirit of liberation from centuries of intellectual serfdom imposed by the Roman Catholic church; (2) an increasing spirit of friendliness in recent years between the Latin American Republics and the United States; (3) that the literacy movement is creating a new group of readers; and (4) a growing spirit of cooperation has contributed to the possibility of a united approach to the problem of literature development. Buenos Aires is the great center for South American literature and publications. There is still much to be done, but the outlook is definitely on the bright side as more and more books of a Protestant character are being published and translated for Evangelical and Roman Catholic readers. *Religious Liberty: An Inquiry* by M. Searle Bates has been translated into Spanish, and it is fully expected that one of the largest book companies in Buenos Aires will sponsor and publish it. *El Predicador Evangelica,* a quarterly journal for pastors, is now reaching some 1,200 leaders through Argentina and all South America.

Protestant Cooperation Growing

Unfortunately, the outlook includes the continuance for some time of the existing divisions of Protestantism, but fortunately there is a growing spirit of cooperation. The recent threat to religious liberty drew the Baptists and Salvation Army into a closer working relationship with the Confederation of Evangelical Churches of the River Plate. This confederation now includes fourteen churches. The spearhead of Protestant advance is the preparation of national workers and leaders, and the prospects are that we will have at least three or four new seminaries in the near future. The Missouri Lutherans, the United Lutherans, and the Nazarenes are going ahead with plans for their respective new buildings. The Christian Missionary Alliance and the Evangelical Union of South America will continue their cooperation in a revived effort for a seminary. One of the brightest aspects in the outlook for Protestantism, not only in Argentina but also for all of Latin America, is the growth and strength of the Union Theological Seminary in Buenos Aires in which Methodists, Disciples of Christ, Waldensians, and Presbyterians are cooperating. Students come from Argentina, Boliva, Chile, Peru, Panama, Paraguay, and Uruguay, and go back to their countries much better prepared for the ministry. Twenty-seven communions are represented in the Argentine League of Evangelical Women, and nearly all the churches of Argentina are represented in the Argentine League of Evangelical Youth. Denominational differences remain but there is cooperation.

The outlook is such as to call for continued financial, educational, and administrative leadership from North America, but there is a growing independence in these respects on the part of nationals. Only the Roman Catholic church has access to the wealth of the nation's privileged families, but Peron's "share the wealth" program may modify that situation. More important than this is the sense of pride and responsibility on the part of the churches here for the preparation of their own leaders and the direction of their own work. As a result of an aggressive program of stewardship, churches of the Disciples of Christ in the last two years have more than doubled their giving to local self-support, and are contributing five, and in one case ten, times as much as they ever did for missions. The Disciples Church at Colegiales, besides a generous offering for the Week of Compassion and many other causes, is now supporting ten children in Europe. The Central Methodist Church, also of Buenos Aires (membership 750), is supporting over 120 European children. Because Protestantism is still such a minority group, Argentina still needs missionary help and personnel, but the time is not far off when she will be able to give this.

Program Planning in the Local Church

(*Continued from page* 9.)

plan an elaborate program, and then allow yourself and the congregation to forget all about it?

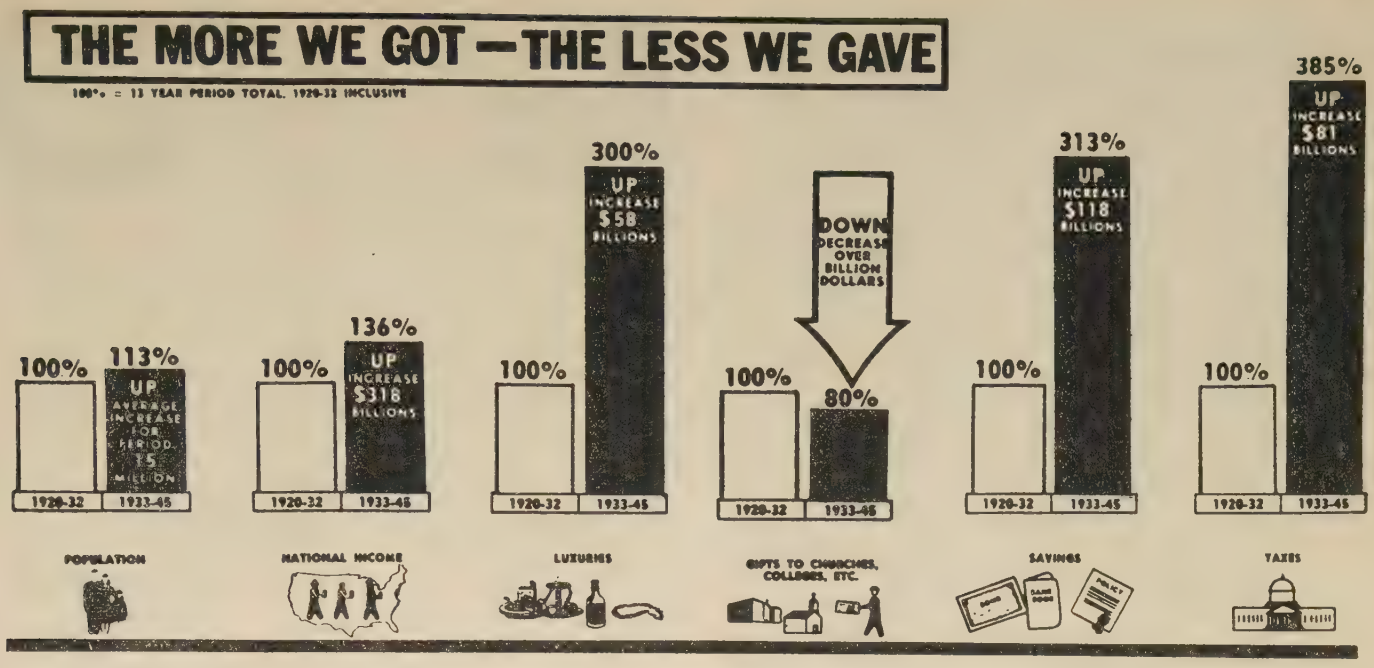
We believe heartily in church program planning in the local church. It is at once an opportunity and a resource which no church can afford to pass by. It works well when it is worked faithfully. We have watched it increase interest and secure a wider sense of responsibility. Motivation—that indispensable element—grows out of this process of cooperative church planning. It can be used effectively in a church of any size.

Americans All

Light-hearted boys were these Yanks from Brooklyn to San Diego, from 'Frisco to Cape Cod, but the stark reality of life in the German prison camp had come upon them. That night word spread that at dawn, the Jewish prisoners were to be separated from the rest and to be detailed to further privations and hard labor. The boys talked it over. "Why some?" "We're all Americans, aren't we?" "What can we do?" The Jewish boys, who totaled 75, heard it and urged them to "Forget it." "Don't stick out your necks for us." "It's not your fault. There's nothing you can do."

Came the dawn, and the Kommandant. "Achtung! All prisoners of Jewish blood advance one pace from the ranks." They did—every one of the 250!

—Maeanna Cheserton-Mangle.



Gifts to church and related benevolences decreased more than a billion dollars in the recent thirteen year period from 1933-45 as compared with the previous thirteen year period 1920-32.

This 19% decrease is in striking contrast with the increased population, greater increase in church membership, almost doubled national income, multiplied expenditures for luxuries and unprecedented savings in excess of all living expenses, taxes and luxuries.

THE National Stewardship Institute in compiling a statistical survey of the financial support rendered the churches of America during the last quarter of a century found that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries.

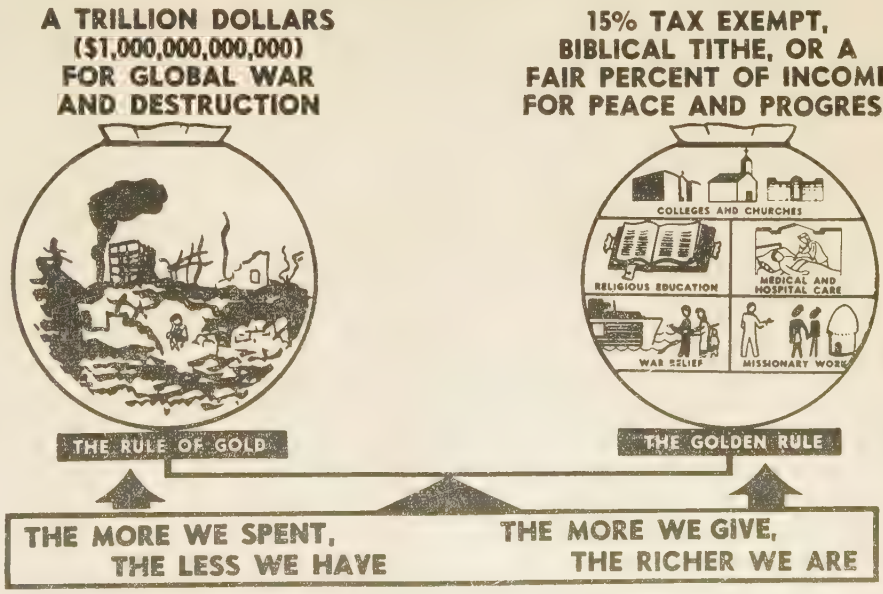
Instead of increasing at the bewildering pace set by science, industry, military and other secular activities, the church and related agencies during the past seventeen years have actually suffered a serious decrease in total contributions for their support. This is in spite of the fact that during this period, the membership of religious organizations has increased more rapidly than the population and the per capita income has approximately doubled; but contributions to church and character-building agencies have declined both in total of dollars and in percentage of income contributed.

This National Stewardship Institute has been organized for the purpose of developing a wider moral acceptance of social responsibility and a resultant adequate support of religious, character-building and welfare organizations, and to "develop higher standards of stewardship of life and money for the welfare of mankind and for the better financing of all privately supported religious, educational, character-building and welfare institutions of the donor's choice."

The total cost of global war is estimated around the trillion dollar mark much is the tribute man must "render unto Caesar." The leaders of the Institute feel that if thoughtful citizens had faithfully and consistently in decades and centuries past "rendered unto God" one tithe of income, the present world catastrophe could have been averted.

The Institute offers to churches, clubs, schools or any group interested, a Peace Preparedness Stewardship Covenant, as an aid to the individual in applying to his church and charities the same constructive, businesslike principles which government and business common sense require him to apply to taxes, rent, insurance, and living expenses.

Institutes are being organized throughout the country by outstanding national leaders with headquarters at 60 East 42nd Street, New York 17, N. Y. Dr. Allen E. Claxton, nationally known pastor, lecturer and radio speaker, is chairman.



Charts by Graphics Institute —*The Golden Rule Foundation*

Churches Plan Action on Peace Front

By WALTER W. VAN KIRK*

THE International Conference of Church Leaders on the Problem of World Order met at Girton College, Cambridge, England, August 4-7. For the first time since the cessation of hostilities, representative churchmen, lay and clerical, took counsel regarding the responsibility of the ecumenical churches for the establishment of a just and durable peace.

The primary purpose of the Conference was to devise a coordinated strategy of action by which the non-Roman churches might concert their efforts for the establishment and maintenance of world order.

A charter was agreed to under which the Commission of the Churches on International Affairs will proceed with its task. It was specified that the primary responsibility of the Commission "shall be to serve the churches, councils and conferences which are members of the World Council of Churches and the International Missionary Council as a source of stimulus and knowledge on their approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues."

The aims of the Commission were defined as follows:

One—To encourage the formation in each country and in each church represented in the parent bodies of commissions through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

Two—To gather and appraise materials on the relations of the churches to public affairs, including the work of various churches and church councils in these fields and to make the best of this material available to its constituent churches.

Three—To study selected problems of international justice and world order, including economic and social questions, and to make the results of each study widely known among all the churches.

Four—To assign specific responsibilities and studies to subcommittees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

Five—To organize study conferences of leaders of different churches and nations.

Six—To call the attention of the churches to problems especially clamant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

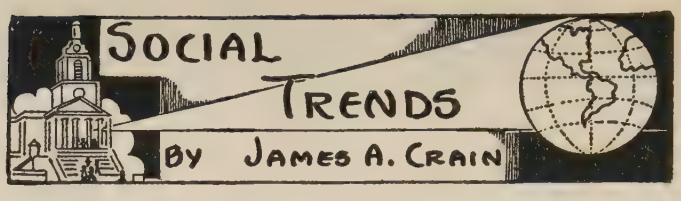
Seven—To discover and declare Christian principles with direct relevance to the relations of nations, and to formulate the bearing of those principles upon immediate issues.

Eight—To represent the World Council of Churches and the International Missionary Council in relations with international bodies such as the United Nations and related agencies.

Nine—To concert from time to time with other organizations holding similar objectives in the advancement of particular ends.

Baron Frederick van Asbeck, professor at Leyden, Holland, and an adviser to the Dutch delegation to the United Nations, is being invited to serve as chairman of the Commission.

*Secretary of the department of international justice and good will of the Federal Council of Churches of Christ in America.



CHURCH WORLD SERVICE, the unified Protestant relief agency which was formed to continue the work formerly carried by the Church Committee on Overseas Relief and Reconstruction, the Church Committee on Relief in Asia, and the Commission for World Service of the American Section of the World Council of Churches, announces that between October, 1945, and July 31, 1946, 4,335,149 pounds of relief materials were received at the eight Church World Service warehouses in various sections of the country. At these warehouses the clothing, shoes, bedding, medical and hospital supplies, and other commodities are processed and prepared for shipment to the various war devastated areas of the world where they are distributed through Protestant agencies.

Fulbright Bill Signed

Characterized by Assistant Secretary of State William Benton as "the surest single method, over the decades, for promoting understanding among peoples," President Truman, on August 1, signed the Fulbright Bill authorizing the Department of State to use up to $20,000,000 from the sale of surplus war goods to any country for exchange of students between that country and the United States. The State Department has already made an agreement with Great Britain whereby $20 million from the sale of surplus war goods to the United Kingdom and the British colonies will be used to finance exchange of students. Similar agreements are now being negotiated for amounts ranging from $3 million to $20 million with Australia, New Zealand, China, the Philippines, Burma, India, Iran, Irak, Saudi Arabia, Turkey, Egypt, Greece, Italy, France, Holland, Belgium, and the Scandinavian countries.

Since the United States will hold credits in the countries to which surplus war goods are sold, it is the plan to use these credits (1) to provide grants of foreign currencies to pay the costs of American students to do higher education or research in foreign countries; (2) to provide grants to enable American professors to lecture in foreign institutions of higher learning; (3) to provide funds for transportation of foreign students to the United States to attend institutions of higher learning; and (4) to provide grants to enable foreign students to attend nonsectarian colleges and universities in foreign countries, such as the American University in Istanbul. Since the law is designed to use foreign credits held by the United States, the expenses of foreign students while in the United States must be otherwise provided.

Recipients will be selected by a ten-man board appointed by the President and preference will be given to veterans of World War I and World War II. The Bill will permit thousands of American students to study abroad and as many as perhaps 50,000 foreign students to attend American universities. It is expected that the first awards will be made in the fall of 1947.

World Council Peace Commission Formed

At a meeting of the International Conference of Church Leaders on the Problem of World Order, held in Cambridge, England, August 4-7, a Commission of the Churches on International Affairs was formed under the joint sponsorship of the World Council of Churches and the International Missionary Conference, with John Foster Dulles, of New York, as vice chairman. This is the first time the non-Roman churches have had a means whereby their resources can be mobilized in support of world order.

International Convention Holds Open House

THE opening of the new offices of the International Convention of Disciples of Christ was observed on the evening of September 10 with an open house at the convention headquarters, 516-519 Knights of Pythias Building in Indianapolis.

Guests for the open house included people from the 47 Christian Churches of Marion County and more than 150 representatives of state and other brotherhood organizations who were in Indianapolis for a conference on the Crusade for a Christian World.

Located in downtown Indianapolis, at the intersection of Pennsylvania, Ohio and Massachusetts streets, the offices include four well-arranged rooms. The building and photographs of the offices appear on this page.

In the reception line at the open house were Dr. Hampton Adams, recently elected president of the convention, the new executive secretary, Gaines M. Cook, and Mrs. Cook, and the business manager, H. B. Holloway, and Mrs. Holloway.

Mr. Holloway took office on October 1. Mr. Cook takes over fulltime duties November 1.

Convention Headquarters Picture

Below are seen Gaines M. Cook, the new executive secretary, and Dr. Hampton Adams, president of the International Convention, at the entrance to the offices of the convention.

Above and at the right is the K. of P. Building, opposite the federal building in downtown Indianapolis. On the fifth floor are International Convention headquarters.

At the right and center are a few of the several hundred people who attended the convention's open house.

At the right below H. B. Holloway, the convention's business manager, is dictating a letter to Mrs. William Walker, the convention's capable office secretary.

Hopeful Signs in the Hofei Area

By JAMES H. McCALLUM*

EARLY in July I returned to Nanking, China, from a month's visit in the Hofei area. I made the circuit from Nanking on the railway north to Pempu, then by bus to Hofei, walked out into the country around Hofei, went by chair to and from San Ho, again by truck to Wuhu, and then by launch to Wuweichow, and returned to Nanking by truck.

The weather is getting pretty warm for that kind of travel. These so-called busses are Dodge trucks. The roads are rough, and in places the bridges are out, or ought to be, and often the people have cut trenches across the road to help with irrigation of the rice fields. The people pile on these trucks in disorder and continue to pile on at every stop. Somehow those on top eventually get shaken down into the general mass of bodies. When people insist on taking along live chickens, eggs, babies, and breakables or packages that cannot be sat upon, then continuous trouble ensues. The trip from Pempu to Hofei is too long for such kind of travel, and the noisy sweaty crowd settles down to silent grim endurance the last miles of the way.

We had five in our party with sixteen pieces of baggage. I was the man of the party with Wenona Wilkinson, two nurses and an elderly Chinese lady. But I soon found that they were all looking after me; our pooled experience and a Chinese friend in Pempu helped us over the worst hurdles.

We had a warm welcome in Hofei. Miss Wilkinson has so many friends through her long years in Hofei and association with so many students in the school that there were many happy renewals of friendship which I shared. With the return of each missionary to Hofei, there is an additional stimulus to the work there.

On my first Sunday in Hofei I baptized twenty fine young people. There were about two hundred in attendance at the church service. The young people's group is very promising. There is a well-attended Bible class and discussion group on Sunday morning, and there were about seventy-five young people at the Fellowship Group in the afternoon. There was an English Bible class twice a week for students in government schools. These young people are going to conduct several daily vacation Bible schools, and will have their own young people's conference.

Because of the cost of getting all new equipment, it does not seem possible to reopen our own school in Hofei this fall, but the government would like to have us start some kind of occupational school with first emphasis upon agriculture and home and family life. The government indicated that they might help us to get started by the next year.

But the next big task in Hofei is to get the hospital started, but that will take some time and effort. Although the return of Dr. Corpron is the first essential toward progress in this direction, the few members of the staff on hand have not been idle. I visited a good clinic in the country, and also one in the Hsien prison which were doing good work with the medicines available. People who come to the hospital get the best care available; but the hospital is practically empty and the start will have to be like making a beginning in an old dilapidated building. But old buildings are valuable these days when there is a premium on every room or old shack or piece of furniture available anywhere.

Several villages are being served by the rural workers through clinics, literacy classes or schools, Bible classes for children and adults, health education, singing, preaching and Bible stories. At the rural center the buildings are now being used for general relief headquarters; the gardens and farms are being used for agricultural work. We have entered into cooperation with the provincial government in agricultural development in this area. This means they will share our facilities and help finance our program.

Self-supporting Church at San Ho

Years ago we felt forced to give up our work at San Ho on Ch'ao Lake. But it took on life again of itself and there have been some very active laymen to help with its revival. Several years ago this group asked for the use of our former mission property, which we were glad to grant. A thriving church has grown up. During the war they have outgrown this place and have started several branch churches. They have made some appeals to us for help in leadership and there have been closer ties growing up between them and our Hofei station.

About four hundred were crowded into the church and on the outside for Sunday service. About four-fifths of them were women. A good many are country people who came a long distance to church. The women are actively organized for evangelistic preaching in the surrounding villages. They have a literacy school and class for training in evangelism every morning, and they go out in teams of four on certain afternoons. The technique worked out is very effective. There are ninety inquirers undergoing training and the leaders are very strict with them with regard to following any non-Christian religious practices such as burning incense.

Since this church is self-supporting it does not seem wise to put a minister in there over the evangelist the church employs. The best suggestion I have is that we continue to make frequent visits and send in people for short periods of time to render special services, and through institutes and training classes help the work to develop. San Ho has that spark of life which most traditional mission churches lack.

Twenty-one Baptized at Wuweichow

I have never visited Wuweichow before. The trip is by launch. The scores of Dragon Boats on the river made me realize that that district is about the least open to Western influence, and at the same time more full of superstition and tradition than our other fields. Work has been difficult and progress slow. But there were twenty-one baptized there on Pentecost Sunday, and pastor Wang Tsz Fank is finding some good openings among the country people, and doing the best work of his nearly twenty years at this church. The field around Wuweichow and between there and Wuhu seems to be ready for cultivation, and it looked as though it will be our privilege and obligation to do this.

I have never for such an extended time lived so close to the Chinese. I have enjoyed their hospitality and lived in their homes. I have found earnest Christians everywhere.

*Missionary under The United Christian Missionary Society.

Missionaries Lyrel Teagarden (standing second from left), James H. McCallum and Wenona Wilkinson (right end of second row) with the group baptized June 2, 1946, at Hofei, China

Institute of Music in Puerto Rico

AN INSTITUTE for choir directors was recently held at the Polytechnic Institute in San Germán. This is the third one to be held under the auspices of the Union Seminary of Puerto Rico and sponsored by the Association of Evangelical Churches. The classes were held in one of the buildings of Polytechnic Institute which is so beautifully located in the southwestern part of the island. Sixteen persons were in attendance. The faculty consisted of Prof. Edward Heth, director of the *a cappella* choir of Polytechnic and is a graduate of Westminster Choir College; Luis Angel Toro of the Presbyterian church in Puerto Rico, who until recently was director of music for all the Presbyterian churches; and Mrs. Winifred W. Williams, chairman of the Committee on Sacred Music for the Association of Churches.

The week's program consisted of classes in choir problems, direction of music, music and worship, and fundamentals of voice production. The students in each class also carried on supervised practical work. The week closed with a concert given by the students.

A very interesting feature was added this year. Every afternoon for two hours a course in recreation was given by Miss Jean Alexander of the Gaucio Project. She conducted a formal class period followed by games. The students learned the purpose of games and how to use them in their young people's societies. They learned how to be good sportsmen and to enjoy the game for the sake of enjoyment and not for any competitive spirit it might develop. Folk games were taught, some in Spanish and others in English.

One of the high points in the week's program was a treasure hunt up the hill to beautiful "Casa Maria," the home of Polytechnic's president. A vesper service was held while the sun was setting, and the rain drew a curtain across the inspiring view of the faraway ocean, hills and sugar-cane fields. The last activity was an hour of singing in the patio with the moon beautifully reflected in the pool where lilies were blooming.

Our closing concert was held in the Presbyterian church of San Germán. Selections from Palestrina, Bach, and other church music composers were sung. Stainer's "Seven-fold Amen" brought to an end the third annual Institute of Music.

—WINIFRED W. WILLIAMS.
Rio Piedras, Puerto Rico.

Students and leaders of the Institute of Music in Puerto Rico, held in San Germán

The Gist of Christian Literature Week

By LOUISE LOMAX*

MANY tragic events take place because people do not have the facts of their particular situation.

The strange ideology which attacked reason in Germany gave the world a horrible example of what people will do when minds are starved for new ideas and infected with prejudice. The implication of Nazism for us in America is that such perversion often happens here. Riots in Detroit, cross-burning in Georgia, broken windows on the West Coast, all are examples of subversive elements insidiously active in this country. When people are uninformed they become afraid and uncertain. They are tempted to follow false leaders who trick them into accepting ideas which they do not fully understand.

An intelligent public is especially needed in a Christian democracy. We must have facts to help keep our thinking straight. Well-read and informed, we will not be fooled by false leadership. We will be able to sift rumor from truth and fact from fiction. We will be secure in the protection that facts can give us. As Christian citizens we need to know what we mean when we speak and we need to know both sides of every issue. When we do not read, or when we read only one point of view, it is easy to become satisfied with our own narrow notions. We grow suspicious of the ideas of others and fearful of what those other people will do to us. Ignorant mistrust is a dangerous threat to the democratic way of life, for a democracy is made up of differences. The Christian has an inescapable responsibility for understanding these differences and learning to live with them.

As we look ahead to Christian Literature Week, October 27—November 3, it is timely to consider some of the reliable sources of facts in current books and periodicals. A quantity of material is within reach of all of us who want to know more about the work being done by Christian churches all over the world, and for those who want to get a better knowledge of organized labor's side, of management's point of view, of Russia's problems, India's national plans, the Negro claims for opportunity, and countless other issues.

Christian Literature Week focuses attention on devotional reading matter, church school literature, missionary education materials, and religious journals published expressly for Disciples of Christ. During this week it will also be well to consider reading lists compiled by the National Conference of Christians and Jews, the Federal Council of Churches, Y.W.C.A., Y.M.C.A., and National Council of Church Women, as well as the Christian Board of Publication.

An Episcopal rector recently told his parishioners, "Democracy is unfinished business. We must keep working at it unceasingly."

Every time we pick up a book or magazine that brings us a new idea, a different slant, another person's point of view, we are working at this unfinished business of Christian democracy. Let us look upon reading as one of our important jobs as Christians.

*National WORLD CALL Secretary.

Future in the Orient

Dr. W. Remfry Hunt, who with Mrs. Hunt began service in China in 1889 and is now living in retirement in Los Angeles, recently made the following comment upon the future of Christianity in the Orient:

"The wonderful renaissance of modern missions and especially the ascendancy in the Christian way of life over the heathenism and pseudo-philosophies of the *ancien regime* of Buddhistic ideologies, Confucian agnosticism, and Shinto ritualisms, is creating a new and wonderful dawn in the whole terrain of mighty Asiatic populations. It would seem not difficult to discern that God is about to do a new thing in the world."

La Casa del Hogar

By HALLIE STRANGE*

FOR the first fifteen years of my missionary experience in Mexico I was located in the city of San Luis Potosí. Although in more recent years I have traveled about considerably in the country work, this is my first experience to feel really rooted in the rural work. We have moved out to Venado, a little town of about 5,000 and with a much more rural atmosphere than a town in the U.S.A. of that size would offer.

The reason for the change was to begin in a small way a new project for the girls of our rural churches who have had no opportunity to finish their primary education. This year we have only a few girls, but hope to be able to care for more as time goes on. They are in the primary school of the federal government. We do not try to duplicate in the home what the government can offer—the essentials of the three R's. That is very essential as so many of our rural girls reach womanhood without being able to read.

In the home—La Casa del Hogar—we are enriching what the school gives, and especially training in Christian character. To be associated with the girls in this more intimate way reveals what the outstanding needs are in the development of character and Christian attitudes. With the program of religious education limited to the church contacts, one does not really come to know the individual characteristics and the special needs of each girl. I am certainly in hearty accord with the opinion that there must be more cooperation between home and church to attain growth in the Christian attitudes.

Our girls come from very poor homes. Most of the ranch families are reduced to the barest essentials in material comforts. It is even necessary to cultivate a desire for a more gracious way of living. Our material setup in Venado leaves much to be desired, but I comfort myself with the thought that it is better thus for if we had the usual comforts, the contrast with the homes from which the girls come would create a bridge too difficult to cross when they returned to their homes. But an ordered life based on habits of cleanliness and appreciation of the beautiful, both in the material and the spiritual realms, is the very foundation for home improvement. Slowly we are giving that. The usual course in home economics would be too far removed from the life they have known. What we do is to begin from scratch, trying to teach fundamental economy, hygiene and health rules. Most of the girls come without knowing how to eat vegetables, salads, etc. Our purpose is to cultivate a desire for such supplementary foods in the daily diet, and also to teach them how to grow vegetables. Our dream is to have a place with a small plot for a garden to supply our own table and teach something of food conservation. In the patio where we are now renting, we have already planted lettuce, pumpkins, etc.

There are a few Protestant Christians in the town, but we have a group of children from some of the homes who, with the girls, form a Bible class for Sunday afternoons. Of course we have our family devotions each day, and a special study early Sunday morning. There are some Christian families on ranches in this region, and we have enjoyed the occasional visits to some of these, using each opportunity to give Bible teaching. We hope to care for two more girls from one of these ranches next year. Ten years from now we hope that there will be Christian homemakers on all the ranches from which our girls come, and that the home and life of each girl will radiate Christian joy and helpfulness.

A pleasant source of contact with some of the people of the village has been the English classes. I have twelve hours a week with various groups including seven adults and some seventeen children. The children also come Saturday afternoons to play table games; we hope before long that they will understand enough English for a story hour, which will be of value not only as a means of learning English, but for the content of the stories.

Miss Strange and girls of Venado

*Missionary under The United Christian Missionary Society.

When the Pulpit Committee Seeks Another Pastor

The chairman of the pulpit committee of one of the denomination's largest churches sent the Editor a list of ten qualifications which his committee had formulated as a standard for measuring all candidates for the vacant pastorate. Among the listed qualifications were doctrinal conviction, pulpit ability, leadership capacity, missionary cooperation, denominational loyalty, and interdenominational good will. After perusing this quite unusual document the Editor was reminded of a story. Perhaps you have already read it somewhere or heard it in a speech. Its latest appearance was in George E. Sokolsky's syndicated newspaper column.

According to the story a noted professor of elocution and public speaking attended a church prayer-meeting. He was asked to read the 23rd Psalm. With matchless eloquence and perfect enunciation he read the immortal words. The congregation was profoundly stirred. Then the deacon asked that the pastor of the church, a saintly man of 70, read the same Psalm. In a soft voice and without effort at elocutionary polish or eloquence he did so. The congregation was moved to tears. "Not an eye was dry," reported Mr. Sokolsky in his version of the incident. When the professor later was asked why the people were stirred by his own eloquence and moved to tears by the pastor's reading, he replied, "The difference is that I know the Psalm but your pastor knows the Shepherd!" The first qualification that any pulpit committee should seek in a candidate is not whether he is liberal or conservative, pacifist or militarist, sectarian or ecumenical, ecclesiastical isolationist or denominational cooperationist, but whether he knows the Shepherd.

—Editorial in *Missions*, September, 1946.

Book Chat

(*Continued from page* 14.)

MORTIMER J. COHEN is a well-known Jewish scholar who has compiled a volume of Old Testament introductions and readings which he designates as *Pathways Through the Bible.* While the book was designed for a Jewish constituency, it is just as valuable for readers of any faith. Condensations of the text for each book of the Old Testament with topical captions well phrased make for easy reading. The author has attempted to select those portions of the Scriptures which have literary value and ethical significance. The illustrations are unique and interesting; the book is well printed and attractive as to text; and it is to be commended to anyone building up a library of Old Testament literature or wanting to popularize the reading of the ancient Scriptures.

Books Mentioned on Page 14

THE COMING OF THE PERFECT, by Edgar DeWitt Jones. St. Louis. The Bethany Press. 224 pp. Price $2.00.

THE CHURCH FUNCTIONING EFFECTIVELY, by O. L. Shelton. St. Louis. The Bethany Press. 224 pp. Price $1.50.

WHOSE LEAF SHALL NOT WITHER, by James M. Lichliter. New York-Nashville. Abingdon-Cokesbury. 186 pp. Price $1.50.

AND ANOTHER THING, by Howard Spring. New York. Harper & Brothers. 265 pp. Price $2.50.

PATHWAYS THROUGH THE BIBLE, by Mortimer J. Cohen. Philadelphia. The Jewish Publication Society of America. 548 pp. Price $3.00.

Return to India

WE WERE twenty-seven days reaching Calcutta from San Francisco on a United States Army transport, and that was very good time, indeed! Fortunately we missed the tidal wave that did so much damage in the Hawaiian Islands, but, at best, we were never more than a day and a half ahead of it.

After going through the usual preliminaries, I came immediately to the hills here in South India to the home of my daughter, Dorothy. And here I am experiencing, to the full, the Psalmist's words, "He bringeth them unto their desired haven—then are they glad." (Psalm 107:30.) Since the heat is so severe on the plains this year, a great number of missionaries are taking refuge in this beautiful place, 7,000 feet in altitude. But the rains are on now, bringing relief to the Indian people. We hope that India will have her full quota of rain, with a minimum of crop shortage. Usually one or two sections do have a shortage which makes food supplies scarce. A wartime measure, "that food (and cloth) should not be sent from one area to another," has hindered the distribution of grain supplies, and has worked hardship, of course, in the areas where shortages have existed.

In May, many of us attended the Indian National Convention and adult conference where we heard the secretary of the National Christian Council of Ceylon, a young Indian Christian of great ability. His convention addresses on Jesus and the Kingdom of God were thought-provoking, inspiring and deep in the things of God.

The adult conference had other Indian leaders and speakers that were just as splendid. A Dr. Appaswamy, one of India's most able Christians, led us every morning in the discussion of "Neo-Hinduism," bringing to our attention the action and reaction of new influences upon Hinduism. He named the study of English literature, modern science, the impact of socialism, the advance of women, the effects of foreign talent, and the spread of Christianity as having caused reforms to spread in the ranks of Hinduism. Some of the reforms have thrown away idolatry, the works of Karma, and the doctrine of rebirth, or at least, have made them optional. Some have come so far away from Hinduism that they are neither Hindu nor Christian. The Brahmo Samaj send their ministers to Unitarian colleges in the United States for training, as they more nearly fit their ideas. However, they say that they are not Unitarian but Brahmos. They do not have scripture as authority, nor do they accept any other religion's paths.

The only reform that still clings to Hinduism is the Ram Krishna Mission, and it is patterning its procedure after Christian missions. The Ram Krishna movement seems to be very aggressive just now, here and abroad. Many new workers have gone to the United States to convert people there to the beliefs, and I do not doubt but that they will have many converts, for I saw numbers that were thinking their way—especially about reincarnation, and Karma, "mind over matter," and the idea that one can get through very easily and retain his own desires to do as he pleases.

Altogether I have had a most interesting and profitable time since my arrival. I was happy to get this glimpse of South India's church leaders, and I feel that great progress is being made in giving India the only freedom possible—freedom from clash of color, communal strife, language difficulties, and indifference to the need of the poorer classes. When caste disappears, there will be freedom indeed. Only through God's plan can all nations have liberty and justice and a loving Savior who offers peace to all.

—HATTIE MENZIES.

A Good Steward Who Practiced Christian Unity

THE largest annuity by way of bequest that has ever come to The United Christian Missionary Society from a non-Disciple is one that has recently been completed from the estate of Mr. and Mrs. Hans Hansen. Mr. Hansen was a Presbyterian residing in Los Angeles at the time of his death who had broad sympathy for Christian work. To each of five large missionary societies of five communions he left a sum of $30,000 with a request that after the death of his wife in whose favor these funds were to be held until that time by the five societies as annuities, the funds shall be used to make possible the founding and maintenance of laymen's Bible training schools in foreign mission fields.

The five foreign boards included in this remembrance are the Board of Foreign Missions of the Presbyterian Church, U.S.A., the Board of Missions of the Methodist Church, the Board of Foreign Missions of the United Presbyterian Church, the American Board of Commissioners for Foreign Missions (Congregational) and The United Christian Missionary Society.

Mr. Hansen was born in Denmark and as a boy there received the equivalent of grade school education. He was reared in the Danish Lutheran Church. Coming with his parents to America as a boy of 17, he spent much of his life in the state of Nebraska. Here he met a Swedish girl immigrant, Matilda Johnson, whom he married. While yet in his twenties this young man entered into the lumber business in Minden, Nebraska. From there he moved to St. Paul, Nebraska, and then to Hastings. He was at each location highly successful in business. At one time he was associated with more than 30 lumber yards in the state of Nebraska.

Hans Hansen was a devoted Christian, though he did not regard denominational lines seriously. In Denmark he was a Lutheran; in Minden, a Presbyterian; in Hastings, a Congregationalist; and then in California, a Presbyterian again. For many years he advocated and practiced tithing. In his books was a page marked "Lord's account." After each year's profit was computed, he immediately credited this account with ten per cent of the profit. Then his regular charitable contributions were charged against this account. A typical list of Mr. Hansen's contributions in one year in the 'twenties included 26 types of work he supported—four local churches, three colleges, foreign mission boards, city missions, and various interdenominational enterprises. In addition to the five foreign boards mentioned above, Mr. Hansen's will included legacies to the American Sunday School Union and the American Bible Society.

Mr. and Mrs. Hans Hansen

One of the principles on which Hans Hansen based his giving and which affected the final disposition of the property of which he considered himself a steward was that the Bible is more important than human creeds based on the Bible. Hans Hansen was a good steward who practiced Christian unity.

Supplies for the Philippines

Approximately 125 large boxes of necessary clothing and medicine, weighing more than thirteen tons, had been shipped from Missions Building, Indianapolis, to the Philippine Islands through June 30 by the Philippine Committee of Disciples of Christ.

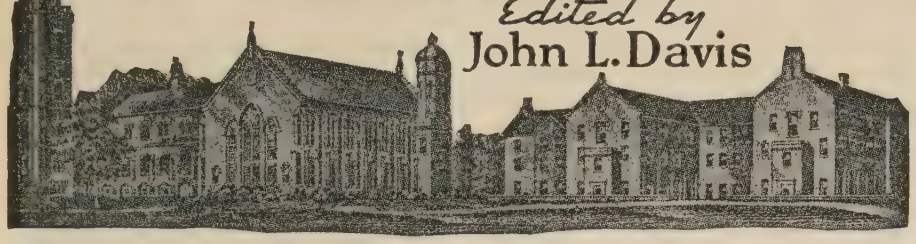
The materials were contributed by churches of Disciples of Christ and missionary organizations from all over the nation.

Under the direction of Miss Mary Higdon, who was born in the Philippines while her parents, Dr. and Mrs. E. K. Higdon, were missionaries there, young people of the Downey Avenue and Garfield Christian Churches of Indianapolis packed the materials. The business girls of the Y.W.C.A. also assisted in the work.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



William Woods College
Fulton, Missouri

WILLIAM WOODS COLLEGE opened two weeks later than previously scheduled on account of delay in the construction of the new dormitory, Atkinson Hall. The college has a full enrollment with a long waiting list, and needs all available space.

Extensive redecoration and repairs have been made at William Woods. The Jameson Conservatory has been newly decorated, and the dining room has new chairs and a new ceiling to deaden the noise.

New appointments to the staff: Mrs. Evelyn Sell, Minneapolis, has been appointed dietitian; Miss Erna Koechel, Albert Lea, Minnesota, has been appointed to the infirmary staff; and Howard McClure has been made Director of Public Relations. Mrs. Sell is a graduate of Winona State Teachers College, Winona, Minnesota, and the University of Minnesota. She has been a Home Demonstration Agent, and for the past year has been studying at the University of Minnesota while managing the Agricultural Cafeteria there. Miss Koechel is a graduate of Albert Lea, Minnesota, Hospital. Mr. McClure formerly taught at Lexington, Missouri, and is a graduate of Westminster College and of the University of Missouri.

Texas Christian University
Fort Worth, Texas

Dr. Ewart Wyle, minister of the First Christian Church of Tyler, delivered the Commencement address to the summer graduating class of 54. The Baccalaureate sermon was preached by Dr. Robert Jones, minister of the First Presbyterian Church, Fort Worth. President of the class was Miss Libby Duncan of Tyler.

A new course in "Life Insurance Marketing"—second in the United States—was inaugurated September 9. Director of the work is C. L. McPherson, graduate of Hiram College and Columbia University.

TCU Building Fund drive reached the $2,500,000 mark the first of August. The drive was recessed at that time, because of vacation time, until September 15, when it will be resumed again for the $3,000,000 goal. Two buildings—a women's and a men's dormitory—are under construction, and contracts for other buildings will be let as soon as conditions permit.

Dr. T. Smith McCorkle, dean of the School of Fine Arts, is serving as business manager of the newly organized Fort Worth Opera Association. Dr. Walthar R. Volbach, associate professor of speech-drama, is producer-director for the association.

Seventeen advanced geology students, under the direction of Dr. Gayle Scott, made a six weeks' field trip into West Texas during the summer. They did their work in the "Big Bend" area, making their headquarters near Marathon.

Albert Jones, TCU graduate, returned from three years overseas as chaplain and took a refresher course this summer. He plans to attend Yale University during the coming year.

Noel L. Keith, minister of the Temple Christian Church, has joined the administrative staff of TCU as special assistant to the president, in charge of alumni relations.

Lynchburg College
Lynchburg, Virginia

The Southeast Christian Ashram was held at Lynchburg College, August 17-27. This was one of the four American Christian Ashrams held in the United States this summer under the leadership of Dr. E. Stanley Jones. The Ashram at Lynchburg College was attended by church leaders from over the Southeastern part of the United States and some other sections. There were more than 160 persons registered.

In addition to Dr. Jones, the staff consisted of Miss Margaret Applegarth of New York City who was a vesper speaker; Dr. George W. Richards of Lancaster, Pennsylvania, who conducted the Bible hour; Dr. W. D. Bowman of Washington, D. C., who held a seminar on marriage and the home; Dr. H. H. McConnell, field secretary of the Department of Evangelism of the Federal Council of Churches was director, and Mrs. McConnell was the hostess. Dr. Frank Laubach of New York conducted general seminars on prayer. The Ashram was interdenominational and interracial.

The enrollment for the session of 1946-47 is around five hundred. A large number of young people who have sought admission have been denied admittance. This large enrollment will tax greatly the facilities of the college and give heavy teaching responsibilities to all the staff. Fourteen new people have been added to the faculty and staff in addition to replacements.

Eureka College
Eureka, Illinois

Eureka College opened for the fall term on September 17 with an enrollment of 270. The total was limited to this figure because of the limited teaching staff and housing facilities.

Three additional faculty members were appointed early in the summer. John H. Angell was appointed dean of the college. Educated at Occidental College and the University of California, he taught on the Pacific Coast for a number of years and more recently at Keystone Junior College, where he was dean of men. In 1944 he did graduate study in college administration at the University of Chicago.

Miss Alice Martin was appointed librarian. She is a graduate of Monmouth College and has the master's degree from the University of Illinois. She has taught in high schools at Monmouth, Gibson City, and Galesburg.

S. M. McClure, formerly of the faculties of McKendree and Indiana Central colleges, was appointed associate professor of chemistry. A graduate of Drury College, he has done graduate study at Northwestern and Harvard Universities and the University of Illinois.

In order to help the college accommodate more students, the Tau Kappa Epsilon fraternity has constructed an annex to its chapter house. The building provided housing for 20 additional men for the fall term.

Nearly $25,000 has been subscribed in the Centennial Campaign for a Greater Eureka College. The state-wide campaign opened in June, the fund being for the construction of a men's dormitory and for other improvements in the college.

Hiram College
Hiram, Ohio

The campus at Hiram College this fall has taken on an international atmosphere with students enrolling from Denmark, Czechoslovakia, and China. All three students had their college education interrupted in their own countries by the war.

Elaine Lew, from Shanghai, China, is 20, the oldest of four children. Her father graduated from the University of Nanking, and later received his M.A. degree from the University of Chicago. He is now working for UNRRA in Shanghai. Elaine's studies at Hiram are sponsored by the members of the Disciples of Christ churches. (Picture of Miss Lew appears on page 3.)

Eggert Dalges, from Ulfshus, Haderslov, Denmark, has already completed two years of college work in his native country, majoring in literature, Latin and Greek.

Vladimir Kosina, from Prague, Czechoslovakia, had his college work stopped in 1941 by the war after completion of his high school work. After the liberation of Prague he worked as an interpreter for former American and British prisoners of war. In 1945 when Charles University was reopened in Prague, he continued his studies in English and sociology. He studied English in night schools and passed

tests qualifying him to teach English in higher grade schools.

All three of these students have had firsthand contact with the war, and all plan to continue their studies in the field of English literature. Hiram College is granting each of them a full-tuition scholarship to aid in their expenses.

Butler University
Indianapolis, Indiana

Dr. M. O. Ross, Butler's president, indicated that emphasis is being placed by the university on those courses which train young people in better citizenship and to take a more active part in the business, social, and religious life of the city and state. President Ross further indicated that Butler would continue the university college program which affords first- and second-year students a broad basic understanding of the principal fields of knowledge during the first two college years.

Freshmen men students at Butler were introduced to campus life and traditions at the annual Freshman Camp sponsored by the Y.M.C.A. chapter on September 5-7 at the Y Camp near Shelbyville, Indiana. Urban Simonton, senior student, directed the camp which featured talks by school officials and outstanding men and women students as well as a sports program and sing for the incoming men.

Four School of Religion students spent a unique summer vacation traveling the Atlantic Ocean aboard a cattle boat serving under the sponsorship of the Brethren Service Committee. The students, Robert L. Bond, Carrollton, Ohio; Donald Mattson, Lansing, Michigan; Russell Houston, Laughlintown, Pennsylvania; and Chester Parker, Michigantown, Indiana, served as "cowboys" aboard a vessel making regular livestock shipments to Europe's needy. Aboard the ship the seminary students provided religious leadership for the men in addition to their daily duties of caring for the livestock. Their religious duties included arranging of Sunday school and devotional services, counseling, encouraging study groups, and providing general stimulation for the religious life aboard ship. The students returned to Butler to enter classes in September.

Culver-Stockton College
Canton, Missouri

Culver-Stockton College has been honored by a gift from Daniel R. Fitzpatrick, noted cartoonist, of St. Louis, of five originals of his cartoons which have been published in the St. Louis *Post-Dispatch*. Mr. Fitzpatrick enjoys national recognition as one of America's foremost cartoonists. The American Association of Artists recently had a collection of his original cartoons on display in New York City, at which time Mr. Fitzpatrick was their guest of honor. In recent years he has been awarded numerous prizes including the Pulitzer Cartoon prize and the award of the Pennsylvania Academy of Fine Arts. He has been associated with the *Post-Dispatch* since 1913.

The five cartoons presented to Culver-Stockton will be added to the art collection of that institution and will be valuable to students in the fine arts department.

R.N.S. Photo

Participants in the American Christian Ashram held at Lynchburg College here raises a cross before the start of the ten-day meeting as a symbol of their common quest. The Ashram at Lynchburg, Virginia, was one of four held throughout the country

Bethany College
Bethany, West Virginia

When Bethany College opened classes on September 26 there were 700 students in attendance, more than a hundred of them housed in six army barracks erected during the summer. There were also four new faculty members: Dr. Rudolph H. Kyler in economics, Dr. Carl Spicer, in history, Dr. Max Molyneux in English, and Don Phillips, Coach of football.

Dr. Kyler, reared and educated in Germany, came to the United States in 1936 as manager of the Knickerbocker Corporation. Dr. Spicer, with his Ph.D. from Ohio State, comes directly from his recent work with The War Relocation Authority; he was previously a member of the Bethany faculty in 1936 during the illness of the regular history teacher. Dr. Molyneux, with training at Orebin College and Cornell University, comes from his position at Superior State Teachers College in Wisconsin. Mr. Phillips, trained in Wheaton College, Illinois, is recently discharged from the armed forces. Coach J. J. Knight will retain basketball and baseball and a greatly expanded intramural program.

During the past academic year the college lost three faculty members by death: W. J. Sumpstine, assistant professor of biology; W. K. Woolery, provost and professor of history; and Florence M. Hoagland, academic adviser to women, and professor of English.

Tribute to F. L. Jewett

AT THE annual June commencement exercises of the University of Texas, the following tribute was paid to Frank L. Jewett who retired as director of the Texas Bible Chair:

"Let us pause to pay tribute to this man who retires from the Bible Chair at the end of this session after 41 years of unbroken service. In 1905 his branch of the church, the Disciples of Christ, in pursuance of the policy of maintaining Bible study at state universities, decided to establish a Bible Chair at the University of Texas. To direct it was chosen Frank L. Jewett, pastor of the Christian Church at Columbus, Kansas. He had unusual qualifications for the work. . . .

F. L. Jewett

"The means for starting the Bible Chair in Austin were in the main supplied by Mrs. M. M. Blanks of Lockhart. The house and lot once the home of the famous gunman, Ben Thompson, admirably located on University Avenue across Twenty-first Street from the University, were purchased and the work started in the home of Mr. and Mrs. Jewett. Later the Thompson house was moved away and the present two buildings erected, one for the work of the Chair, the other for the director's home.

"In 1908 arrangements were made whereby under certain conditions courses given in the Bible Chair might be counted towards university degrees. Subsequently, other churches established Bible Chairs and the present Association of Religious Teachers was formed to coordinate the work. Of this association Mr. Jewett has been president since 1917 and to him is to a great degree due the esteem enjoyed by the courses offered through the association. . . . That he has in his own courses maintained university standards does not admit of doubt. More than that, his open mind, his patience, his sympathy have made his work not only informative but stimulating alike intellectually and spiritually, and he has won such affection and gratitude as to recompense him for unceasing work and at times harassing lack of support.

"Mr. Jewett has been a good citizen as well as a good teacher. He has helped in many a good work and won regard in many walks of life. He has been a blessing both to his students and to his community. We grieve to see him give up his teaching but we rejoice that he will live with us still. May he and his noble wife enjoy long years of health and happiness."

A Time for Everything

A Service of Dedication for the Thanksgiving Offering

By DORIS CLORE DEMAREE

Place a long low table at the center front of room. Before it place two or three other tables to make a succession of steps before it. On the table place a low flat basket or a cornucopia filled with fruit and vegetables. On the steps arrange larger vegetables, corn, flowers and vines to give a lovely harvest effect.

At each side of the above setting place a chair. These will be used by the Reader and Reader of Scripture.

The hymns suggested may be sung by the congregation if desired and if they are in your church hymnal. Or, you may make use of adult, youth and children's choirs for several of the hymns. Some groups will prefer to have some numbers sung as solos, duets, quartets, and the like. If any numbers are substituted for those suggested you will want to make sure that they are of similar thought as the ones used here.

The choirs may sit in their usual places. Those who are to bring forward the offering for dedication will want to sit near an aisle. Others who have a part such as the invocation, will want to sit near the front where they will need only to rise to speak.

PRELUDE: "Come, Ye Thankful People, Come."

CALL TO WORSHIP: (By selected person.)

Come ye and bow down
Before the Lord
In Thanksgiving!
Bow down in homage
To the Lord of all;
Come ye, and bow down
Before the Giver of good gifts;
Come ye, and worship the Lord!

HYMN OF PRAISE: "Come, Ye Thankful People, Come."

INVOCATION: (By selected person.)

God, Our Father,
Giver of all good gifts,
Bless Thou thy people here today!
Fill our hearts with love for Thee
And for thy children everywhere.
Lift Thou our eyes
Unto the needs of others.
May their needs be upon our hearts today
As we praise Thee with Thanksgiving.
Amen.

HYMN: "Praise to God and Thanks We Bring."

READER OF SCRIPTURE: Ecclesiastes 3:1-8, 15.

A Time for Seeding

READER OF SCRIPTURE: Matthew 13:1-8.

READER: In that day the Master went into a far country. Before he left he said unto his servants, "While I am gone I want you to go out and sow the seeds of love and good will throughout the world. I shall return unto you."

While the Master was gone the servants went forth in many ways and in many seasons to sow. Throughout the world they sowed the seeds of the Word of God that their Master had given them.

The seed was very good but some of it fell upon the hearts of evil ones and grew not. Some fell into hearts of men who thought for a time they could make it grow. They watered it with wishful thinking and half-hearted promises and warmed it with a few deeds of lovingkindness. But soon the young plants were forgotten until the weeds of evil living choked their growth and the good seed died.

Some seed fell upon the hearts of those who welcomed the Christian thoughts with open mind. They watered the seeds with consecration and steadfast loyalties. They warmed the tiny sprouts with lovingkindness and the plants grew until there was no room for weeds. The plants grew until in due season they had ripened for the harvest. As the fields stood white unto the harvest the servants awaited the return of their Master.

HYMN: "We Plow the Fields and Scatter."

A Time for Growing

READER OF SCRIPTURE: Luke 2:40-52.

READER: Two thousand years ago there was no Christian church. Christ had not yet come into the world. He was only a dream—a hope—by prophets long foretold. At last he came, . . . and served, . . . and died, to live again forever. It was then the church was born in Palestine, the Christian church. As the years passed, it grew and grew and grew, until today its hands reach out around the earth and its songs ring out in every tongue, "Hosanna! Hosanna! Hosanna to the King of Kings!"

HYMN: "Growing Like Jesus," (Found in *Hymns for Junior Worship*).

A Time for Harvest

READER OF SCRIPTURE: Luke 10:1-2

READER: The harvest is plenteous! Send forth reapers! Send reapers while there is yet time. In our own land there is need for good men and women, steadfast and strong, to dedicate their lives to sowing and reaping for the Christ. Throughout the world the masses are ready to accept the Christ. Paganism is weakening its hold upon many. If there is someone to tell the Christ-story they will listen. The fields are white! Laborers are needed today. Will the Lord of the Harvest send forth reapers? Are you ready to answer the call?

HYMN: "The Call for Reapers."

A Time for Thanskgiving

READER OF SCRIPTURE: Psalm 136:1-9, 25-26.

HYMN: "O Lord of Heaven and Earth and Sea," (From *Hymns for Junior Worship*).

PRAYER: (By Reader or selected person.)

Eternal God.
We bow before Thee with humble, grateful hearts.
For the sunshine and rain.
For good earth
We thank Thee, Lord of All.
And laborers of field and factory
For those who work in the mines,
For those who work on the sea,
For those who work in faraway lands,
That we may have shelter, and warmth,
Comforts of living,
We thank Thee, Lord of All.
We thank Thee for all Thou hast given us.
We thank Thee that Thou hast planned a world like this
In which there is plenty for all
If we will learn how to share
And to work together for the good of others.
May this Thanksgiving day
Be but the beginning of a better world
In which all men shall work together with Thee. Amen.

A Time to Serve

READER OF SCRIPTURE: Luke 19:12-26.

READER: From the plenteousness of our harvest, we give.

From the thanksgiving of our hearts, we give.

From the abundance which God has given, we give.

With cheerful hearts and joyous gladness, we give.

OFFERTORY: (The organist will play appropriate, dignified and worshipful music while the offering is gathered. As the ushers bring forward the offering one or more representatives of the Sunday school departments will carry forward the offering for dedication.)

PRAYER OF DEDICATION:

God of the Seedtime,
We marvel at the wonder of new life from tiny seed.
We wonder at thy greatness that planned it so.
God of the Growing-time,
Thou art wonderful indeed to have planned
For the rain and the sunshine,
For cooling breezes and the good earth.
God of the Harvest,
We praise Thee.
Our barns are filled,
We can share with those who have need.
Thou art very good.
God of all Glorious things,
We thank Thee for thy bounty.
From thy gifts to us
We return this gift to Thee.
May thy name be known throughout the land,
Until every tongue shall praise Thee
Above all else. Amen.

HYMN: "Now Thank We All Our God" (Congregation will rise and sing with reverent joyousness.)

BENEDICTION:

May the God of the Harvest
Continue to bless thee.
May his care be ever about thee.
May his love shine forth from you
Now and evermore. Amen.

RESPONSE: "The Lord Bless You and Keep You."

Women and World Highways

Anthropology Goes to Church*

By ELIZABETH NIXON[1]

AT A RECENT Town Hall meeting in New York, Frank Sinatra received a citation for his work in improving race relations in America. Mrs. Eleanor Roosevelt spoke of "The Hope of the American People" for solution of their race problems.

A third speaker may not have been quite so familiar to some of the audience.

"Who's she?" we may imagine a bobby-soxer in the back row whispering to her neighbor.

"She's an anthropologist."

"Anthro— what?"

"Anthropologist."

"She studies animals?"

"No, silly. She studies people."

We may consider this an excellent capsule definition of anthropology, a science of man in relation to his environment, social relations, and culture. Today it is shedding new light on many phases of our lives.

The young woman sharing the Town Hall stage with Frank Sinatra and Mrs. Roosevelt was Ethel J. Alpenfels, one of today's leading anthropologists. Backing up her arguments with scientific facts and figures, she is a front-line fighter in the battle for better race relations.

—*Blackstone Studios, New York.*

Ethel J. Alpenfels

Ethel Alpenfels is not a scientist who exists in the rarefied atmosphere of theory. She was the only woman member of a group of six sent by the Rockefeller Foundation to study the Modoc Indians on the Klamath reservation in northern California. She has edited some million words of anthropological data for the Encyclopedia Brittanica. She has taught in a mid-western college and still teaches a home study course for the University of Chicago. Her students live all over the world.

These down-to-earth experiences have convinced Miss Alpenfels that anthropology must not be confined to the classroom. Its discoveries ought to be translated into workaday language so that they can be part of our lives, from the cradle to the grave.

"A lot of people think anthropology is an abstract study of the common origin of man, but it is much more than that," she says. "It is concerned with the common brotherhood of man, and that needs to be taught all through life!"

The church is keenly interested in what the anthropologist has to say, particularly with a bearing on the matter of race. The Friendship Press has just published a pamphlet by Miss Alpenfels titled *Sense and Nonsense about Race.* In it she gives straightforward answers to questions commonly asked about race, questions which arise day after day to perplex and disturb many people in our churches. Her pamphlet is a "must" for serious study on the 1946-47 home mission study theme, "The Christian and Race." It is one of three Study and Action pamphlets[2] published this year by Friendship Press. The other two are: *Seeking to Be Christian in Race Relations,* by Dr. Benjamin E. Mays, and *Know—Then Act,* by Margaret McCulloch.

Today, as a staff member of the Bureau of Intercultural Relations, Miss Alpenfels has an intimate knowledge of the anatomy of prejudice. She has carried her crusade to church, school, and community groups from Denver to Boston and from Duluth to Wichita. She has worked in centers of racial tension all across the country. In one town where she visited, the high school principal proudly announced that his son and all the other high school boys were carrying black jacks to "keep the Mexicans in line." In another city where high school students had been active in fostering race riots, a group of five hundred parents were found to be responsible for the trouble.

"You can see," she says earnestly, "Why I am so concerned that parents become interested in better race relations. The church is the best organization in any community for reaching parents. Latest studies reveal that the greatest growth of prejudice takes place between six and sixteen years of age. But a more significant discovery for churches is that whereas we used to think that our prejudices were set by the time we reached eighth grade, we now know that we are always increasing or decreasing our prejudices. They are never static!"

Miss Alpenfels knows, too, the effects upon minority groups of tension, anxiety, and discrimination. In times when food and clothes, jobs and houses, are scarce, fear that there will not be enough to go around breeds discrimination against the groups least able to exert pressure in their own behalf. The result is mutual distrust, more fear and more discrimination, all resulting in the paralysis of prejudice.

"The need for economic security and the peril of competition for jobs are basic problems," said Miss Alpenfels in a recent interview. "We simply must study these problems, face them, and set about solving them. I think the church and the school have the greatest responsibility and opportunity to begin educating for the fifth freedom—freedom from prejudice. Prejudice is charged with emotion. No anthropologist thinks that facts alone will change a situation, but people who have the facts are better able to think things through than those who allow themselves to be stampeded by their emotions.

"The church, more than any other single organization, is in a unique position to do constructive work. Its educational program serves everyone, from children to adults. It is in a position to carry on programs of specific action. The school and other community agencies, you see, just work through the community, but the church can move out by itself—if it will.

"The church is a bulwark of America's moral and ethical leadership. It must be aware of the need for realistic action rather than theory if it is to maintain this leadership. Many ministers really are leading their congregations in practical activities to improve race relations in their communities. Church groups are recognizing problems where they never dreamed problems existed.

"Yes, anthropology has gone to church." Miss Alpenfels smiled. "It's another case of science and religion working together to promote the brotherhood of man."

---

*This is the third in a series of articles about outstanding American women of various racial backgrounds.

[1]Member of staff of Missionary Education Movement, New York.

[2]Available from United Christian Missionary Society, 25 cents each.

For Adult Missionary Groups

Theme: The Christian and Race

The Church and Our Future

THIS is a mighty testing time for Christian people. Racial inequality, race prejudice, Jim Crowism are a terrible blight upon our society. That blight *must* be removed in the interest of the blessings of liberty for all.

Following the recent interracial conflict at Columbia, Tennessee, in which fear and fury ran rampant to the wanton destruction of life and property, the governor of Tennessee exhorted the churches to "preach the gospel." The churches have been preaching the gospel. The pulpit and the pew know the gospel fairly well, but have they been living the gospel? Have we been living up to the light that we have? The postponement of "setting at (full) liberty them that are bruised" has been far too long.

Lest Silence Seem to Give Consent

On the heels of the Tennessee conflict came dreadful lynchings at Monroe, Georgia. The Georgia Council of Church Women passed this resolution which appeared in *The Atlanta Journal* and *The Atlanta Constitution:*

"Every church woman in Georgia who takes her religion seriously must be distressed and horrified by the brutal crime against innocent and defenseless people which has been perpetrated in our state.

"Lest silence should seem to give consent to this humiliating event, we call upon church women in every section of Georgia to speak out in this crucial hour against all intolerance and injustice, and especially when shown toward members of any minority group, remembering that race hatred was the chief characteristic of the enemies we so recently gave our sons and our treasure to defeat.

"We urge all church women both to practice and to advocate in their communities positive and constructive goodwill wherever there is misunderstanding, suspicion and the resulting hatred and fear between groups, and to demand that fair play and equal justice be assured to every citizen no matter how obscure or helpless.

"To claim the name of Christian without positive Christian action at a time like this is sacrilege.

"The Georgia Council of Church Women invites the participation of all like-minded women, either individually or in groups. Address the council at 409 Henry Grady Building, Atlanta."

Sore spots are all about us. The Georgia church women are to be commended for wholeheartedly facing their problem.

We, of the different racial and cultural groups, do not know one another well enough. Theories, no matter how sound; preachments, no matter how basically Christian; mere proximity, no matter how frequent; none of these alone will bring the joyful freedom that all the people of our land should enjoy. That freedom will be based in understanding, and where, more than in Christian fellowship, can that understanding grow and bear fruit?

Let Us Invite Negro Pastors

A woman's council recently was planning an evening fellowship hour when husbands would be invited. They decided to invite a Negro soloist to give a concert. That was a new venture for the group. One of the women suggested: "Let us invite the Negro pastors and their wives from the other Christian churches of our city. They would enjoy the concert and it would give us a chance to get acquainted." Another woman spoke up: "Why don't we invite the pastors and their wives from the other Negro churches in our section of the city?" A third added: "Don't you think it would be wise for us to have a general program on race better to prepare our own group for an occasion that for many of us will be a first genuinely interracial experience?" And so the plans were made.

My Step Will Not Be Your Step

In an interchange of interracial experiences in a fellowship hour at the recent International Convention of our people at Columbus, some delightful illustrations were given. One speaker concluded a statement in regard to interracial fellowship, saying that Christians north and south, east and west, are taking steps in interracial fellowship and added, "My step may not be your step." A young woman from the South said later: "I appreciated that sentence more than anything else in that afternoon's fine program. Some of us can take longer steps than others. Some will take steadier steps than others, but if all of us take forward steps we can do away with the pattern of segregation and discrimination."

The most heartening thing in this study of "The Christian and Race" is that many people all over the country are taking steps. We talk of an open sanctuary door. Many sanctuary doors are open to all races, but unless inside the open door there is genuine fellowship the person of a minority group feels as alone as a stranger in a great city. True churches of Christ transcend race. Adult missionary groups can help to develop such churches.

Primer on Political Action

Adults should not have to turn to primers, yet in political action both men and women feel somewhat frustrated by their ignorance as to how to bring their influence to bear on the political life of the country. There is a *Primer on Political Action,* published by a Methodist organization, which deals with Christian social relations and local church activities in the political realm. It does not tell one what to think but gives procedures for action to express the results of one's thought. Christians are waking up to the necessity of raising an effective voice if we are to have a stable national and international life. Too many forces are working to undermine democracy. Every adult missionary group will profit from ordering this little *Primer on Political Action* and getting it into circulation. It can be had for 15 cents from the Sales Literature Department of The United Christian Missionary Society.

Making God's New World

Joseph Hunter, in a recent chapel talk at the Missions Building, spoke of the early years at Akita, Japan, when our first missionaries were treated with distrust, suspicion, and subjected to various indignities. Why? Because they were strange. It was at that same Akita during World War II that a Japanese pastor conducted a funeral service for American fliers who crashed outside the city. The one survivor of the accident, a young serviceman, attended the funeral of his fellows. And how did that story of wartime reach America? An American boy, who grew up at Akita returned there after V-J day, renewed his fellowship with Japanese Christian friends, heard the story, and saw the pictures of that simple Christian funeral. Acquaintance, understanding, fellowship are steps to take in the making of God's new world.

Worship Service

The worship service for November, "Making God's New World—Through Courage," found on another page in this issue of WORLD CALL, was prepared by Mrs. Dan Genung of All People's Church and Community Center at Los Angeles.

Personal Adventures

The fact that people are concerned about race relations is indicated by the increased number of pamphlets dealing with ways and means of bettering the situation. *Personal Adventures in Race Relations* by Esther Popel Shaw, 15 cents, from the Sales Literature Department, U. C. M. S., has some fresh illustrations of problems and procedures. The author is a Negro teacher in a junior high school in Washington, D. C.

In This Issue

Three things to note particularly in this issue of WORLD CALL are the cover, an excellent view of All People's Church, Los Angeles; Genevieve Brown's article, "Brotherhood in Action," an interpretation of All People's in terms of our brotherhood's new movie, *For All People;* and Elizabeth Nixon's article on the page, "Women and World Highways." Miss Nixon's article, "Anthropology Goes to Church," is a story of Ethel Alpenfels, author of *Sense and Nonsense About Race,* a pamphlet many of you are using.

Care and Share

Miss Jane Ellen Miller came to Missions Building the first of August to be Director of Young People's Work in the Department of Missionary Organizations. Miss Miller greets the young people of our brotherhood:

THIS is our first acquaintance, and I want to tell you how happy I am to greet you on this page. You will be seeing a great deal of me, and hearing from me often, so I hope that we can become fast friends from the very beginning. It's such fun to meet new people that I can hardly wait to know you in a more personal way. If I should see you at some later time, and perhaps not recognize you, won't you say, "Oh, I met you last October on the 'Youth and Missions' page of WORLD CALL!"

Now, may I introduce you to one of my very best friends—The Christian World Friendship Fund? Or perhaps you have already met? At least, I hope that you have. Or, if you do not know the CWFF (its nickname), it is my sincere desire for you to become so well acquainted with it that whenever you think of the part Christian youth have in building a new world you will immediately think of CWFF.

The Christian World Friendship Fund, whose theme this year is "Christian Youth —Care and Share," is just what the theme indicates. It is the project, planned and adopted by the young people of our churches, through which they may express their concern about the great needs in the specific areas of the current missionary study.

Our Christian youth read of the unbelievable illiteracy in the rural sections of India, where frequently not one person in a village is able to write his name. They learn of the almost miraculous influence of Christianity in increasing the well-being and enlarging the spiritual horizons of the people. They have only to look about them to realize the heartrending discrimination against racial minority groups. But then, they ask, "What can we do?" The CWFF is the answer to their cry for action!

Our goal for this year is $75,000! Of the total goal, $40,000 will go to India to help with the evangelistic, educational and medical work of our mission there; $17,500 will assist the work of the United Society with racial minority groups in the United States; and $17,500 will aid in the youth work of Christian education, helping make possible an enlarged program of intermediate work and a fast progressing program of student work.

You see, Christian youth does have an opportunity to "do something about it"! Reaching the goal this year is a must! Because you care, I know you want to share!

* * * * * *

Write your state office for new Christian World Friendship Fund packet; or request one from The United Christian Missionary Society.*

Missions in CYF

Circles and Triangles

Intermediates:

"We're Alike—But Prejudiced," in September, prepared for "Overcoming Our Prejudices," the study for October if your group follows *One World—One Family.* If you have not had the film strip, *We Are All Brothers,* you may want to use it as part of this program. With "Christian Ways in Race Relations" in November, you would enjoy *For All People,** the new sound film with All People's Christian Church and Community Center in Los Angeles as its setting. Write early if you wish to reserve it.

Seniors:

The discussion, "Toward a Better Community," and worship program, "That They May Serve," are the suggestions in the Nixon guide* for October. The film described in the paragraph above, "For All People," would fit perfectly into November's program when the discussion is concerned with action that should result from the study. "That's for Me" and the worship program "Are Ye Able?" are the Nixon suggestions for November. Since it might be impossible to secure the film for this meeting, you might mention the date of your December meeting as second choice. With the study of the work of our brotherhood in interracial service it would be appropriate.

Sunday Evening Meetings

"Our Differences and Our Likenesses" is the first of three programs on "The Christian and Race" in *Fellowship,* the CYF program quarterly, for October, November, December. With this use the film strip, *We Are All Brothers,** if you can secure it. For most interesting supplementary material, refer to the booklet, *Sense and Nonsense About Race** (25 cents).

The second program is "Why These Conflicts?" *Seeking to Be Christian in Race Relations* (25 cents) is good for supplementing the brief discussion in *Fellowship,* as it stresses the spiritual remedy for conflict.

The third program of the unit is "What More Can We Do?" Supplement this with the booklet, *Know—Then Act.** The sound film described above, *For All People,** would be excellent with this discussion. If you are able to use a fourth session to study the work of our own brotherhood in the field of race, base your discussion on *Disciples of Christ in Interracial Service.* In that case you would probably want the film for the fourth session. If there can be only three, you will probably want to give part of your time in the third program to the work of the Disciples of Christ in service of minority races.

*These may be secured from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Indiana.

For November—A Play?

The play's the thing, perhaps, for the period between the first-of-school rush and the Christmas rush. A short play on race or intercultural relations would fit well into this section of your program. (During the second semester you will want to present *On Silver Wings,** a one-act play about India.)

In choosing the play to accompany your study of "The Christian and Race," you have a variety to consider:

*Meet Your Relatives** (10 cents) is a short play based on the pamphlet, *The Races of Mankind.** It would fit well into the program in which you study the likenesses and differences among races. If you have had that program, your group would still enjoy the play.

*Look Beyond the Label** (15 cents) is a short play adaptable for stage or radio. Intercultural relations is the theme.

*We Call It Freedom** (15 cents) deals with social and racial issues in America.

*Out of Nazareth** (25 cents) contains three brief plays on intercultural relations, accompanied by worship material, for teen-age groups. The plays are: *Haym Salomon Pays a Debt; Amazon of God; My America.*

If two or three of these five sound attractive to you, you might order all that tempt you, decide on one to produce and have the other one or two read as part of some other program, assigning parts to members of your group who can read them carefully in advance and have perhaps a "read through" rehearsal before the session to get the spirit of the play.

November

Prepare early in the month for the Thanksgiving program and offering for home missions. Connect offering with home missions theme by reviewing home missions institutions serving minority races. See *Disciples of Christ in Interracial Service.**

3—World Peace Sunday.
24—Thanksgiving Sunday.
28—Thanksgiving Day.

Missionary Worship Service

Theme: Making God's New World

NOVEMBER

Through Courage

Hymn: "Faith of Our Fathers" (*Christian Worship: A Hymnal,* 348).

Leader: Here is a summons to us, one and all:

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle: face it, 'tis God's gift."

Without courage, God's new world will never come into being. Courageous living of Christian men and women the world around—not only of the great leaders, but of all followers of Christ—is essential to the realization of our dream of a new world.

But do we have courage sufficient to enable us to stand for the "hard right against the easy wrong"? Have we the courage to accept each person for what he is without regard for the color of his skin or the kind of job he holds?

Have we the courage to let the love of Christ shine through our lives to guide our everyday relationships? Will we go out of our way, in spite of the scorn or opposition of others, to correct injustices in our social order or to make life brighter and more meaningful for some other member of our human race?

Special Music: "Once to Every Man and Nation" (*Christian Worship: A Hymnal,* 558).

Leader: We as Christians have received a great heritage of courage. What a resource for courageous Christian living Paul has given us in Romans 8:35, 37-39!

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

These are days when life for us all seems very uncertain and the road ahead as unrecognizable at times as a path on a wind-swept desert or a stormy sea but for those who are willing to wait upon the Lord his stars are still there—God's stars of faith, hope, love, prayer, sacrifice, and courage.

A noted astronomer was asked on the day he died if he were not afraid to go out into the unknown. He replied, "I have loved the stars too fondly to be fearful of the night."

Scripture: "Be strong and of a good courage. . . . The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." (Deut. 31:6-8.)

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear." (1 John 4:16, 18.)

Leader: Will you join with me in a Litany of Dedication, using the response, "Enter, O Lord, and quicken our hearts."

Our Father in heaven, thou art love eternal.

Enter, O Lord, and quicken our hearts.

Thou didst so love the world that thou gavest thine only begotten Son that whosoever believeth in him should not perish but have eternal life.

Enter, O Lord, and quicken our hearts.

Thou hast taught us, Our Father, not to seek vengeance, but to love our enemies, and to pray for them that despitefully use us.

Enter, O Lord, and quicken our hearts.

Thou dost see our failures, our shortcomings, the weakness of our wills, our selfishness, and our infirmities.

Enter, O Lord, and quicken our hearts.

May thy love dwell in us and rule over us that we may have the courage to follow truly in thy spirit.

Enter, O Lord, and quicken our hearts.

Hymn: "Are Ye Able?" (*Christian Worship: A Hymnal,* 360.)

Prayer: May we have eyes that see, hearts that love, and hands that are ready to serve, for we would take our part courageously in making God's new world. Amen.

Echoes From Everywhere

Christianity in India

Does India need Christianity? E. Stanley Jones says yes. A nation needs any character building agency available and we as Christians know that our religion is the answer to that problem. Sterling character and a spirit of service are two of the things that India needs desperately, and we have the answer.

Will India tolerate Christians? Mr. Jones has faith that it will. An independent India will guarantee the four freedoms to all of its people or break faith with the principle for which it has been struggling so long. Congress leaders all say so and it is in the party platform. India will not only tolerate us, but will welcome us. An Indian once said that Christ has come to India four distinct times. Once he came along with a trader—and India said we like you but we don't like your company. Christ came again and this time he had a diplomat on one side and a soldier on the other. India said, we could love you but we don't like your company. Later Christ came again with no one at his side, but there were evidently hidden connections. India said, we like you but not your supporters. Now Christ has the chance to come to India again, free of all entanglements, and if we can present him thus, India will welcome him.

—Donald Rice.

India.

Home Again!

My trip by Pan American Airways is really *the* way to come home. I left Leopoldville, the capital of Belgian Congo, April 29, Monday 9:10 A.M. and arrived in New York Wednesday at 2:30 P.M., May 1. We stopped only four times: at Robertsfield, Liberia, where the road signs pointing toward Moscow, Tokyo, Paris, Berlin, London, San Francisco, etc., overawed me; we were at Dakar before 10:00 P.M., and in Lisbon, Portugal, at 4:30 A.M. where we had a twelve-hour wait; from Shannon, Ireland, we were eight hours crossing the Atlantic to Newfoundland where we had breakfast, and which was our last stop before reaching New York.

Captain Jean Inkinro of the "Oregon" has a nephew, Lomela Pierre, working for the Pan American Airways at Leopoldville. He was the last African to bid me bon voyage! He had been chosen from a group of several Congo steamer captains so that I was quite proud of him frisking around refueling the big shining Constellation. His one regret was that we had not taught him English since he needs it in his work with Americans who do not know his language. Not many of our natives need English, so that our short-staffed educational systems on the mission stations include only French. How these people crave knowledge! And how quickly they learn. Lomela and his wife are leaders in their group in the church at Leopoldville and influence their friends at work greatly.

—Buena R. Stober.

Newkirk, Oklahoma.

The American Section of Colegio Ward

Upon the opening of the second semester, we had an influx of new students. Two of them are sons of the Chinese ambassador. In speaking of the "American School," it is interesting to notice just what is meant by "American." It came as a shock to me to realize that I was really the only United States citizen in one of my classes. I began to investigate and in the high school alone I found that our students held citizenship-nationality in twenty-eight different countries. (Greece, Spain, Norway, Holland, Austria, Sweden, Switzerland, Chile, Paraguay, Brazil, United States, Argentina, Bolivia, France, Italy, Germany, Russia, Lithuania, Hungary, Jugoslavia, Mexico, Bel-

gium, Canada, Great Britain, Peru, China, and Portugal.) In my classes I teach twenty different nationalities.

Because we are teaching in a living laboratory, the "American School" has an unusual opportunity to develop an understanding of internationalism. One of the outstanding examples of the results of the American School spirit is Otto Hanson, a boarder. Otto came to Argentina last December from occupied Norway. He is thirteen. When he started in school, you couldn't believe that a boy so young could be so full of hate and prejudices. His family put him in the American School because they wanted him to have an opportunity to expand his horizon and realize that life was more than just hating the Germans. I have Otto in my Freshman English Class. Today Otto talked to the class about his experiences during the war. All traces of bitterness and hatred were gone. If he were in the States, we would say he is an All-American boy.

—Betty McCaw.

Buenos Aires, Argentina.

Kulpahar Children

On May 30 Miss Lucile Ford, missionary at Kulpahar, U. P., India, wrote as follows regarding the school:

"This is vacation time so we have a crowd of children here now. All have done well in the various schools and we are truly thankful that we have such good schools for our boys and girls. Two boys will be leaving home for the first time, and I shall miss them a lot because they are the oldest ones in my Sunday school class, but they need to be in school. Both Bible women are having their vacation. We begin our work again in July."

A report for Kulpahar for the first four months of the year reads: "Two Bible women made 1300 visits in Kulpahar and 17 villages, spent six days in camp, sold 317 books, and helped in four night meetings. They had a social in the town for non-Christian women. Miss Ford made 150 calls in Kulpahar and six villages, and sold 25 books. She held dozens of interviews at the bungalow with non-Christians, and gave out money for grain, medicine and clothing to poor people, and peanuts to hungry children."

New Christian Teachers

Fifteen new teachers who have finished their preparation for teaching or preaching in village schools were chosen to be sent out. Thirteen are married, which means 28 more Christians going into villages to preach the gospel of Christ and to lead the people to a more abundant life. May your prayers and ours go with them as they go so far from home—they are veritable missionaries, some to "foreign" tribes.

—Robin R. Cobble.

Monieka, Belgian Congo.

Good To Be Home

My how good it is to be home again and back at work in Bolenge! Of course, after a home or hospital has been left to spiders, cockroaches, rats, etc., there is always some cleaning to be done before you can go to work!

What a welcome we received! All the schoolboys and girls and village folk were near the church. They sang a song and the pastor gave such a nice prayer of thankfulness for our safe return. Of course the food tasted good after eating boat fare for a week, especially the *banganju*, native greens cooked in palm oil.

I went to the hospital the next morning just to see if it was still there and to make a list of what we needed before starting up the clinic. Monday we began work with 254 patients. The number has decreased since, but we have had as many as 274 in a day.

—Georgia Bateman.

Bolenge, Belgian Congo.

Pastors at Wuhu

Our pastor of the Wuhu church was gone fifty days after Easter, sent by the Mission to help in other churches. This greatly increased my responsibility. I preached the Sunday morning sermon three times, the principal of the Academy preached once, and David Hu, our fine young preacher in training who has been in charge of the Christian instruction in our school here while all the missionaries were gone during the war, preached one Sunday. The other Sundays men members of the church took the service and preached excellent sermons.

Now our pastor has returned and we have three preachers. Pan Chuing Chiang, who is really Wuhu's pride, a son of our earliest Christian families, graduate of our schools and eight years one of our very best preachers, returned from West China. Tsien Si Ling, one of our oldest pastors who has been in Nantungchow for years, now appointed to be pastor at San Ho, came in from West China. Pastor and Mrs. Tsien and their grown son and daughter are living with me for a while. They were 20 days coming down the Yangtze River, most of the time on a raft of logs.

—Stella Tremaine.

Wuhu, Anhwei, China.

Hidden Answers

1. Why must the church institutions in India plan to carry on an educational program along nutritional lines?
2. What is the most valuable contribution we can all make to the prevention of war and the creation of conditions for the maintenance of peace?
3. In what part of Mexico are the Disciples of Christ maintaining rural mission work?
4. What part do laymen and women have in planning the church program?
5. Where is All People's Church located and what people are being served?
6. Contrast the UN organization with that of the League of Nations.
7. What is the first objective of the Disciples' Crusade for a Christian World? What does it involve?

In Memoriam

Mrs. Adda Yealy, June 7, 1946, Findlay, Ohio. Missionary society member for thirty-eight years. She lived a full Christian life.

P. G. Dennis, April 27, 1946, Marshalltown, Iowa. Minister of Central Church of Christ for the past sixteen and a half years. Received innumerable civic awards as well as positions of honor and responsibility in brotherhood life. Graduate of Drake University, Des Moines, Iowa.

Mrs. J. K. Miller, June, 1946, Memphis, Tennessee. Faithful member of Central Church and beloved by all. Reader of World Call for 25 years.

Mrs. Nora B. Walker, Mrs. Julia A. George, Mrs. Alice Williams, and Mrs. Harvey Lyles, Pleasant Hill, Missouri. All active members of the Women's Council.

Mrs. Amanda Wilhelm, April, 1946, Orrick, Missouri. A consecrated member of the Christian Church for seventy years. Attended all meetings when health permitted. Age 84.

Mrs. Goldie Wagoner, August 3, 1946, Claremore, Oklahoma. Faithful member of First Christian Church and Women's Council. Age 51.

Mrs. Flossie McKelvey, August 3, 1946, Centralia, Illinois. An effective missionary leader and church school teacher. Served this past year as a vice-president and education chairman of missionary society.

Mrs. Laura Donagher, June 22, 1946, Lyons, Indiana. Loyal member of Christian Church. Missionary society worker of which she had been a member for thirty years.

Mrs. Florence B. Marsh, July 20, 1946, Monrovia, California. Widow of Clark H. Marsh, first pastor of the First Christian Church, Monrovia. Very active in church and club circles.

Mrs. Nancy Owen Smith, June 14, 1946, Owensboro, Kentucky. Member of the First Christian Church and interested and active in all its activities.

Mrs. Emma P. Henderson, July 20, 1946, Owensboro, Kentucky. An active member of First Christian Church. In her fiftieth year of continuous teaching in the Sunday school.

Mrs. Hershal Clark, August 18, 1946, Wadsworth, Ohio. Member of Church of Christ, Wadsworth, for sixty years, and of missionary society since its organization.

Mrs. Almara Phillips, July 7, 1946, Ben Hur, California. Life member of C. W. B. M. and a loyal tither to the local and missionary work of the church. Member of Fruitvale Church, Oakland. Age 82.

MRS. MABEL RICHARDS, formerly the Michigan secretary of missionary organizations-education, died Aug. 3 after an attack of polio. The sympathy of many friends goes to those who survive.

Jesse M. Bader, general secretary of the World Convention of Churches of Christ, and an executive secretary of the Federal Council of Churches, sailed from San Francisco in August en route to Honolulu, New Zealand and Australia for addresses and conferences with church groups. He was at his office in New York only a few days following a trip to Europe, where he attended the centennial conference of the British Churches of Christ.

Carl H. Wilhelm, formerly pastor of the First Christian Church, Ada, Okla., has joined the staff of the International Council of Religious Education in Chicago, as executive secretary of the quadrennial convention of the Council to be held next summer in Des Moines. It will be the first full meeting of the convention since 1938, Roy G. Ross, general Council secretary, announced.

John Daniel Lemmon, father of R. B. Lemmon, missionary to Paraguay, passed away at the home of his daughter, Charlotte Frances, at Berwyn, Neb., Aug. 11, at the age of 86. The funeral services were conducted by Austin J. Hollingsworth, Nebraska state secretary. Mr. Lemmon is survived by two sons, two daughters, one sister, six grandchildren, and one great-grandchild.

Three retired missionaries to China with a total of 167 years of service in China, are, left to right: Mrs. W. Remfry Hunt, Mrs. W. E. Macklin, and Miss Emma A. Lyon.

Robert M. Hopkins concluded his term of office as president of the United Society, Aug. 31. After the Columbus International Convention, Dr. Hopkins cleared his desk and rested briefly at his summer home at Crystal Lake in Michigan. He and Mrs. Hopkins sailed from New York, Sept. 5, on the SS. "Queen Mary," for Southampton. After a week in London they expected to leave for Geneva where Dr. Hopkins is to represent the United Society and work with the World Council of Churches.

George E. Barr, fraternal delegate from the British Churches of Christ to the Columbus International Convention, was in Indianapolis, Aug. 26 and 27. He spoke at chapel services at Missions Building and at the Butler School of Religion. Disciples of Marion County were guests at a reception in his honor Tuesday night, Aug. 27, at the University Park Christian Church.

Mr. Barr, pastor in Glasgow, Scotland, expected to sail from New York, Sept. 5. He visited churches and made addresses in Detroit, Chicago, Kansas City, St. Louis, Indianapolis, Louisville, Cincinnati, Pittsburgh, Bethany, W. Va., and Washington, following the International Convention.

Robert Tobias, young Disciple minister from Kansas, who served on the staff of CIMADE, French Protestant youth group, for the last year, has been appointed as field secretary of the World Council. He and Mrs. Tobias will reside in Geneva and he will help in establishing interdenominational reconstruction committees in regions heretofore inaccessible. His salary will be paid by the United Society and his expenses by the World Council.

C. M. Yocum, executive secretary of India missions for the United Society, and until July 1 for Africa missions also, was delayed several weeks on his return flight from a trip to the Belgian Congo which he began from New York, June 26. Because of the grounding of the Constellation planes by the American government order, Mr. Yocum did not arrive at La-Guardia Field in New York until Aug. 22.

H. B. McCormick, new president of the United Society, was in Indianapolis, Sept. 10-12, and again Sept. 16-18, for attendance at various conferences and meetings. He is spending most of the autumn concluding his Lakewood, Ohio, pastorate, and moving to Indianapolis.

Mr. and Mrs. R. Q. Adams have completed their study of Spanish at Medellin, Colombia. They and their daughter, Virginia, have gone to Paraguay for rural evangelistic work.

Miss Mabel Niedermeyer, national director of children's work in missionary education for the United Society, expected to remain in Asunción until Sept. 21, going from there by river steamer to Buenos Aires, stopping en route at Resistencia, the new mission station. She expects to be in Buenos Aires until Nov. 10, going from there by plane to Oruro, Bolivia. She was at La Paz, Bolivia, in July, during the revolution.

(*Continued on page* 41.)

Missionary Register

Arriving from the Field:

Miss Ruth Leslie, Mexico, July 12.

Mr. and Mrs. George Wenzel, and baby, Argentina nationals, Aug. 19.

C. M. Yocum, executive secretary of India Missions, from Leopoldville, Belgian Congo, at New York, Aug. 22.

Mr. and Mrs. Kenneth Potee, Dr. Hope Nichoson, and Peter Solomon, India, at San Francisco, Aug. 24.

Mr. and Mrs. C. Manly Morton, Puerto Rico, at Miami, Aug. 27.

Departing for the Field:

Miss Ethel Shreve, India, S.S. "President Polk," San Francisco to Bombay. Aug. 23.

Mr. and Mrs. Fay E. Livengood, India. from New York, Aug. 30.

Miss Myrle Ward, Belgian Congo, New York to Leopoldville, Aug. 30.

Mr. and Mrs. A. Louis Harris, Belgian Congo, New York to Matadi, Sept. 5.

Miss Alice Clark, India, from San Francisco, sometime in September.

E. K. Higdon, executive secretary of Oriental Missions, to China and Philippines, S.S. "General Meigs," San Francisco to Shanghai, Oct. 4.

Miss Fern McMillan, Mr. and Mrs. Ned Roberts, Mrs. H. Gray Russell, and Mr. and Mrs. Ralph Tillery, Belgian Congo. from New York, Oct. 10.

Mr. and Mrs. Kenneth Hendricks. Japan, from San Francisco, sometime in October.

THE BIBLE *that will Surprise You!*

Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly

55 FEATURES...
7 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE

Truly a Bible PLUS a Biblical Library in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

READ WHAT OTHERS SAY:

Justice Glenn Terrell, Former Chief Justice of the Supreme Court of Florida: "The inscription over the entrance of the Library of the Florida State College for Women in Tallahassee, Florida, is:

'The Half of Knowledge Is to Know Where to Find Knowledge.'

The New Chain Reference Bible is the **'Where'** to find the fullest spiritual truths and to gain the most complete knowledge of the Bible in the easiest way. For the past two years I have used the New Chain Reference Bible and I have found it the best of them all." **Rev. Ralph W. Sockman, Ph.D., LL.D., D.D.:** "It contains so much in such concise form that I use it above all others. I have never seen a Bible edition which equals it for study work and general use." **Rev. E. E. Helms, Ph.D., S.T.D., LL.D., D.D.:** "In my judgment the Chain Reference Bible is the most valuable and useful volume ever published. Anyone using it a week would not part with it at any price." **Rev. J. Stanley Durkee, Ph.D., LL.D., D.D.:** "I have to confess that in the New Chain Reference Bible I have found my greatest and best thus far. It is a marvel of condensation." **Rev. Walter A. Maier, Ph.D., D.D.:** "I use the New Chain Reference Bible with continued delight and would not be without it. It has been a great help to me in my radio work, preaching, literary and editorial activities." **Rev. William Evans, Ph.D., D.D.:** "I find it all that you claim for it. It is a most efficient and scholarly and helpful Bible, and I recommend it heartily." **Rev. H. Framer Smith, Ph.D., Th.D., D.D.:** "I find that it surpasses them all for real practical helps. The more I use it, the more I value it. It is not only a very scholarly work that will be greatly appreciated by the deep student, but it is so simple that even a child nine years of age can use it. To anyone desiring a better knowledge of the Scriptures I would say, examine this work before buying any other Bible."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with Index for quickly locating places.

Other Features in Text Cyclopedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.
33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments listed in Chronological Order.
36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

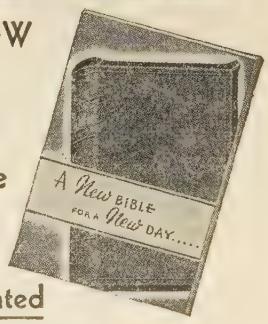
Eleven New Features Added in the Third Improved Edition

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophesies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!
See this special Bible with its unequaled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW *for this big* FREE *descriptive* BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO.,
Dept. W-6210, Meridian Life Bldg.
Indianapolis, Indiana.

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

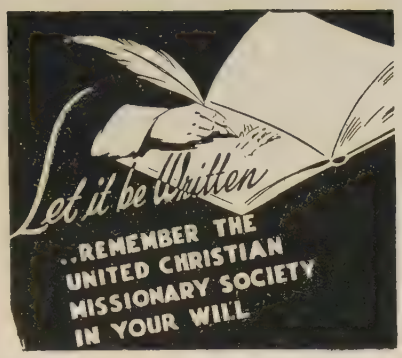
Name_____

Address_____

City_____ State_____

B. B. *Kirkbride* BIBLE CO.

DEPT. W-6210 MERIDIAN LIFE BUILDING
INDIANAPOLIS, INDIANA



PULPIT AND CHOIR
GOWNS
WRITE FOR CATALOG
THE BEST OF THEIR KIND
WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
ESTABLISHED 1912
7 W. 36 ST. NEW YORK 18, N.Y.

YOUR CHURCH NAME on our mailing list will give you information regarding the latest
Religious Films
124 N. Bright Ave., Whittier, Calif., Dept. 3

World Community Day
November 1, 1946

WOMEN throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day, plans for which were announced recently by Mrs. Ruth Mougey Worrell, executive secretary of the United Council of Church Women, at the Council office at 156 Fifth Avenue, New York, N. Y.

World Community Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing the determination of the women of the church to build a peaceful world.

According to Mrs. Fred E. Luchs, chairman of World Community Day, the program will feature "the building of the machinery for peace," through supporting participation in the United Nations and urging that our own national government's activities be directed toward a lasting peace; "practice of the method" on the local level by substituting good will and cooperation for social, economic, and racial discrimination and intolerance; and "motive force" emphasizing religion as the basis of judgment and evaluation of all departments of life.

A special worship service, "We The People," has been prepared for the occasion by Mrs. Bruce H. McDonald, president of the Baltimore (Maryland) Council of Church Women.

World Community Day this year will have a particular significance in that it will climax a summer project involving the assembling of 500,000 "Kiddy Kits" each containing a complete outfit for boy or girl of from one to four years of age. This project was a major interest to church women of church groups throughout the country all during the summer months. Underwear, dresses or suits, sleeping garments, coats, houseslippers, mittens, scarfs, and all the things that go to make up a small child's wardrobe are being sewn or knitted. Each complete outfit will be wrapped in a blanket, and it is suggested that these bundles be brought to the altar of the church on World Community Day and there dedicated at a special service to the needy children of the world and "to the Saviour who took them up in his arms and blessed them."

Mrs. Harper Sibley, president of the United Council of Church Women, stressed the fact that the present project is only part of an on-going service which the church women of America have rendered all during the war. Last fall they undertook to send 2,000 bundles of bedding to parsonages of Europe which had been depleted of household supplies through being used during the occupation as hostels, kindergartens, and hospitals. Over 3,700 bundles were actually sent. In December the call went out for 1,000,000 diapers for babies.

All such projects concerned with material relief are carried out in cooperation with the Church World Service.

Hopes for the Future

Religion has been a basic factor in American culture since our forefathers landed on our shores. From it have stemmed our highest ideals. Christian education has been a molding influence in character development in our youth all the way from kindergarten to college. Resulting values, to the individual and the nation, have been conspicuously evident in peace and in war. Unnumbered men nad women have found faith and courage for daily living in the spirit and precepts of the Christian way of life and, even in the trials and sufferings of war, have been strengthened to make the sacrifices and endure the sorrows that have come to them.

Now, as we face the greater and more critical problems of peace, the place of religion and the understanding of its values as they are interpreted through Christian education seem to me to be primary in all our hopes and plans for the future.

—C. W. Nimitz, Fleet Admiral
U. S. Navy

We Have a Barrel of Needs!

Help make us secure through

UNITS OF CARE
$7.00 a week, $25.00 a month, $300.00 a year

Your MONEY TO NBA pays for fuel, electricity, drugs, laundry, staffs' salaries, food and clothing.

12 NBA Homes can use ALL KINDS OF CANNED GOODS, EGGS, CHICKENS, MEATS, VEGETABLES and FRUITS OF ALL KINDS. For CLOTHING and HOUSEHOLD LINENS, please write to the Home Superintendents as needs vary. Send material donations direct to the Homes.

The National Benevolent Association of the Christian Church
1602 Landreth Bldg. St. Louis 2, Mo.

World Call News Room

(*Continued from page* 38.)

Mrs. Mae Yoho Ward, executive secretary of Latin American Missions for the United Society, is making a satisfactory recovery from an emergency operation she underwent Aug. 7 in Indianapolis. She was back at her desk early in September.

Virgil E. Lowder, social service secretary of the Chicago Church Federation and vice-president of the Church Conference on Social Work, was married July 26 to Miss Jean Lucille Patterson in Chicago. They are at home at 5210 Woodlawn, Chicago.

Arturo Andrade, minister at Aguascalientes, Mexico, attended the summer session at The College of the Bible, Lexington, Ky., and the International Convention, and participated in summer youth conferences. He returned to Mexico Aug. 29.

Peter Solomon of India has arrived in the United States and is enrolled at Phillips University, Enid, Okla.

Mr. and Mrs. George Wenzel and baby, of Argentina, are in the United States for a year. He will teach at Lynchburg College. He attended the Western Hemisphere Youth Conference at Havana.

On Aug. 24, Miss Barbara Jean Hagman, daughter of Dr. and Mrs. G. L. Hagman, missionaries to China, was married to Shou-chang Pu.

Miss Jessie Law returned to her home in Canada after completing Spanish study at Medellin, Colombia. She was commissioned a missionary in September at Graham Chapel, Indianapolis, during the meeting of the trustees of the United Society. After a visit to her living link church at Bedford, Ind., Miss Law will go to Aguascalientes, Mexico, to become director of nurses' training at Hope Hospital.

During their recent visit to Buenos Aires and Asunción, Mr. and Mrs. A. J. Culler of Cleveland Heights, Ohio, made many helpful talks. Dr. Culler gave seven lectures and chapel talks at the Seminary, four talks to the senior high school class and two to the students of Colegio Ward, all in Buenos Aires. He addressed the students of Colegio Internacional in Asunción four times. He also spoke to the Buenos Aires youth of all our churches and preached several times.

Miss Annette Newcomer, secretary of missionary organization-education in Iowa for 33 years, died in Des Moines, Sept. 3. The funeral was in Des Moines with burial in Falls City, Neb.

C. O. McAfee of Macon, Ga., was elected a member and a trustee of the Board of Church Extension of Disciples of Christ at its meeting Sept. 9. He succeeds W. E. Moore.

Which reason is most important to YOU ?

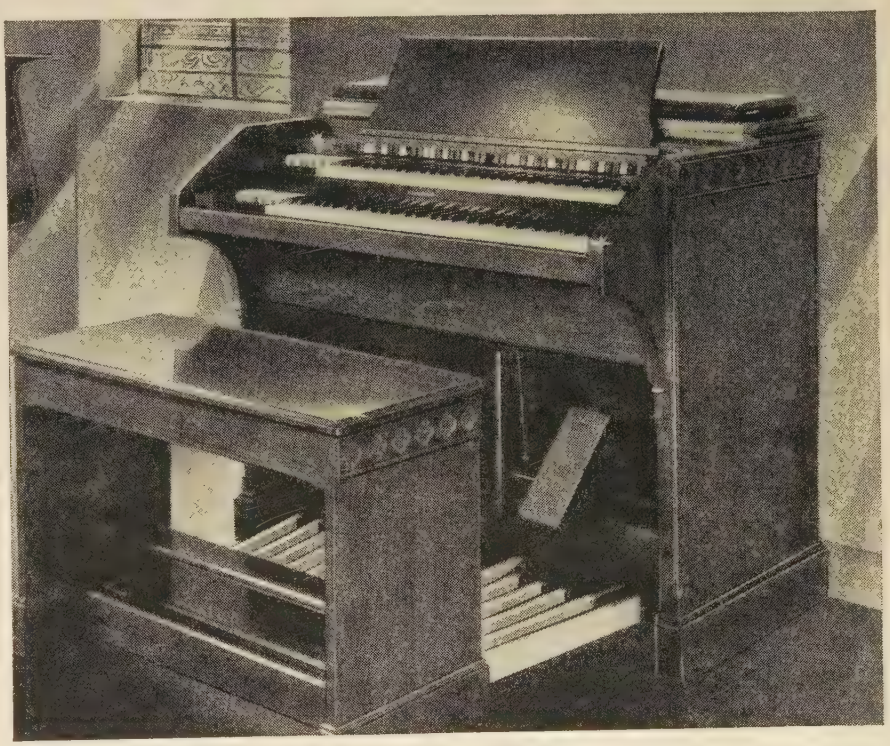
For one or more of these reasons more churches have chosen the Hammond Organ, since its introduction, than all other comparable instruments combined!

1. The Hammond Organ produces a wide range of magnificent organ tones fully as beautiful as those of great organs costing many times as much.

2. Regardless of changes in weather the Hammond Organ can never get out of tune. Service failures are practically eliminated; operating cost and upkeep are negligible.

3. The Hammond Organ requires no structural changes in your church. It can be placed almost anywhere, and moved at will.

4. Only the Hammond Organ has "reverberation control", an exclusive feature that brings organ music of cathedral quality even to the smallest church or chapel.



The above are just a few of the *many* reasons why more than 7,000 churches, large and small, have chosen the Hammond Organ—making it the world's largest-selling complete church organ.

Learn how easily *your* church may own a Hammond Organ. See and hear this remarkable instrument at your nearest Hammond dealer's. For complete information, mail coupon today.

HAMMOND ORGAN

Hammond Instrument Company, 2920 N. Western Ave., Chicago 18, Ill.
Without obligation, send me full information on the new Hammond Organ, including my dealer's name, a partial list of churches owning Hammond Organs and tested fund-raising plans.

Name . . .

Street . .

City . . . . . P. O. Zone . . . State

© 1946

WORLD CALL

Euclid Avenue Christian Church
9900 Euclid Avenue—Cleveland, Ohio

Welcomes all visitors to Cleveland. Visit the Christian Fellowship Center

Open daily
9 a.m. to 5 p.m.

A. Dale Fiers, *Pastor*
Tel. CEdar 4388

Young Churchmen In Conference

FOUR hundred young churchmen—most of them veterans and all under 30 years of age—met at Lakeside, Ohio, September 3-6, to speak their minds on the question: "What should the churches be doing today?"

Representing 42 communions and coming from all sections of the United States, these men were delegates to the National Conference of Young Churchmen, called by the Federal Council of Churches and the International Council of Religious Education, with the cooperation of the National Council of the YMCA. There were 34 delegates of Disciples of Christ.

The conference had three main objectives, according to R. W. Coleman, the Administrative Director: (1) To hear from young men their convictions on what the program of the church should be; (2) To present the challenge of service through the church and to inform delegates on the many tasks that are the concern of the church today; (3) And to devise a program through which young men in each community may serve their churches more effectively.

The 400 delegates were divided into workshop groups, according to size of church and type of community, to consider specific problems. Findings of these workshops will be summarized in a general report on the conference which will be made available to denominational offices, councils of churches, and other groups for their guidance in helping young men to become more active churchmen.

NEW Bethany Materials
for This Fall

TWO-YEAR-OLD
This packet of 4-page leaflets and a 16-page guidance pamphlet is excellent for introducing religion in the home to 2-year-olds, or for use in the church school.

KINDERGARTEN
The second year new Closely Graded Lessons for 4- and 5-year-olds include a comprehensive teacher's quarterly, Bible leaflets, picture set, activity materials and a helpful message to parents.

JUNIOR PROGRAMS
This new quarterly publication contains fine program material, in simple form, for Junior endeavors or for other Junior meetings held Sundays or during the week.

INTERMEDIATE BIBLE GUIDES
New second-year lessons dealing with Bible lands, the fascinating lives of these early people and how they met their various problems.

SENIOR BIBLE GUIDES
New second-year material on the prophets and how their inspiring messages correlated with the complex issues of today's world.

CHRISTIAN BOARD OF PUBLICATION
St. Louis 3, Missouri

A Veteran and Human Need

From Ted W. Lyman, pastor of First Christian Church, Turlock, California, comes this true story out of the depths of war and degradation:

A young man who came home from the fighting recently, coming in touch with the appeals being made for the starving of the world and hearing what the church is doing to alleviate that condition, drops a letter into the mails with the following message, backed up with a gift of $25.00:

"I have a little contribution to make for the needy, those who are starving and dying from lack of food, not a single piece of bread to eat in days, even weeks. We say, 'I'm hungry. When do we eat?' Well, I can say we here in America do not even know what it means to be hungry.

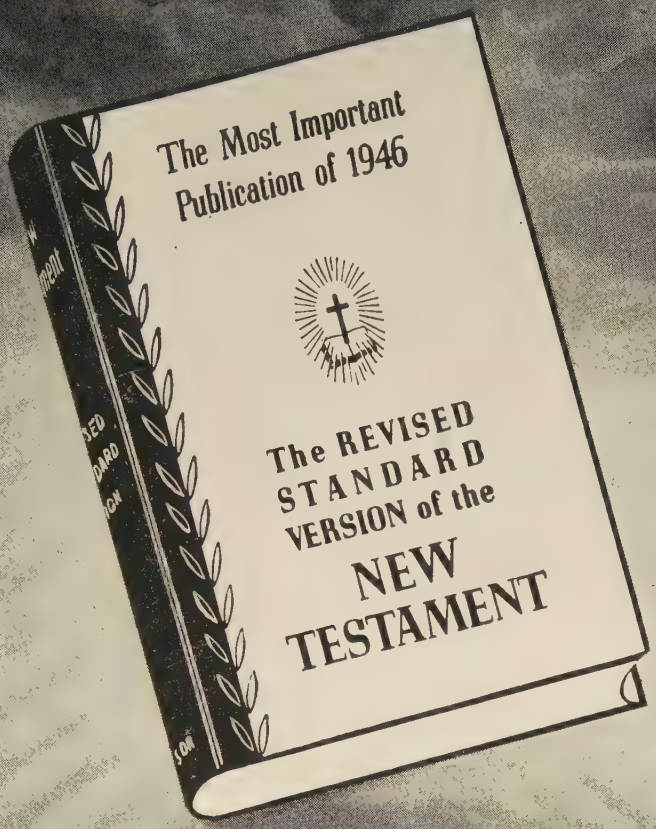
"I think we should give thanks to God for the abundance of food, shelter, good health, clothes, and above all, the freedom of religion and speech. We have jobs with real good wages, making good money and spending it. But how much do we give back to God? We spend 50 cents for a picture show or 20 cents for ice cream, not to mention all the other money we spend for our own pleasures—bowling, baseball, etc.—and maybe we even do these things on Sunday, his day.

"If I would only miss that joy ride, that milk shake or not buy those unnecessary things I would then have money to support the church and give to causes of this kind. I would have more than the tenth the Lord requires. So this is the reason I am writing and sending this money. I earned it on the Lord's day so naturally it belongs to him. Please use it to help feed the starving of the world. It will make our hearts light to know that we will have a part in keeping people alive and from freezing.

"Today was a beautiful day. I went to church and enjoyed myself so much. So please take this and send it to those in need."

NOW INTO A TROUBLED WORLD...

Comes the word of God in clearer, simpler English that all who read may understand



Revised Standard Version of the NEW TESTAMENT

A distinct contribution to this troubled age... as well as to the generations to come.

This new version clarifies the Great Message by making the interpretation of the Word clearer, its reading more attractive. No longer is it necessary to ponder over ancient phrases in narrow columns of small type. Now in beautiful modern English, type running from margin to margin with logical paragraphs and punctuation, is revealed the source of wisdom that provides an answer to individual and national problems.

America's foremost Biblical scholars, appointed by the International Council of Religious Education, brought forth the Revised Standard Version of the New Testament after eight years of intensive labor. America has welcomed this remarkable new version gladly. More than a half million copies have already been sold and the orders are pouring in by the thousands. If you cannot buy a copy at your bookstore, place your order so that you will receive your copy as soon as the next printing is available.

Blue Cloth Binding, price protected, $2.00

Other bindings planned

Also available, a descriptive booklet — "An Introduction to the Revised Standard Version of the New Testament" — paper cover . . . 25c

For Sale at all Bookstores

FROM THE ORIGINAL SCROLL TO THE MODERN BOOK

Published by THOMAS NELSON & SONS, New York

An exciting new novel by the author of *AMEN, AMEN*

Tale of the Twain

by SAM CONSTANTINO, Jr.

This is the story of Tana-ko, a beautiful Eurasian girl whose right to love and happiness is challenged by conflict between the peoples of her two bloods. An absorbing prejudice-shattering story that will thrill every Christian with its challenge of world brotherhood.

$2.50 at your bookseller

HARPER & BROTHERS

FREE CATALOG

Listing an extra large stock of merchandise for the Church and Sunday School Also splendid seasonal and Christmas gifts, with many fine items for the home

THE BOONE PUBLISHING CO.
P. O. BOX 200, DES MOINES, IA.

HERE'S THE WAY
TO HELP YOUR CHURCH RAISE MONEY

SELL 1947 MESSENGER *Scripture Text Calendars*

Earn money for your church or society this easy way. These beautiful calendars, with 13 full color illustrations by famous artists, sell on sight. An inspirational message for each day — International Sunday School Lesson assignment and Golden Text for each Sunday and other features make this calendar indispensable in the home. These and other useful facts make Messenger Calendars an easy source of big money for a small amount of spare time.

SPECIAL QUANTITY PRICES

Amt.	Cost	Sell for	Profit
100	$18.50	$30.00	$11.50
200	35.00	60.00	25.00
300	49.50	90.00	40.50
500	77.50	150.00	72.50

Single copies, 30 cents; 4 copies, $1.00; 12 copies, $3.00; 25 copies, $6.00; 50 copies, $10.00.

All prices slightly higher in Canada. Order Messenger Scripture Text Calendars from your own publishing house, or

MAIL THIS COUPON

Messenger Corporation — Dept. WC
Auburn, Indiana

Enclosed, find $.. ....., for which send me ..... Messenger Scripture Text Calendars.
Also your sales plan

Name .....

Address .....

BOOK STORES ATTENTION: Write for special proposition on Messenger Calendars.

Books Received

THE REBIRTH OF THE GERMAN CHURCH, by Stewart W. Herman. New York. Harper & Brothers. $2.50.

TALE OF THE TWAIN, by Sam Constantino, Jr. New York. Harper & Brothers. $2.50.

LIFE AT ITS BEST, by Roy L. Laurin. Chicago. Van Kampen Press. $2.00.

COOPERATIVE FUNERAL ASSOCIATIONS, by James Myrers, Jr. New York. Cooperative League of the U. S. A. 25 cents.

PATHWAYS THROUGH THE BIBLE, by Mortimer J. Cohen. Philadelphia. The Jewish Publication Society of America. $3.00.

THE MIRROR, by Franziska Raabe Parkinson. Philadelphia. Dorrance & Co. $1.75.

SALUTE TO INDIA, by J. Z. Hodge. New York. Friendship Press. Cloth, $1.25; paper, 60 cents.

PLAIN CHRISTIANITY, by William Rogers. Boston. The Christopher Publishing House. $2.00.

Congo Delicacies

Maracoujas, orange boutons and mulberries are three exotic fruits in season in October. The first is the melon of the Passion Flower. For years I discarded the inch thick flesh which some pretended to believe was an applesauce substitute, and used only the delicious nectar which one finds in little bags surrounding each flat seed in the large hollow melon center. Mrs. Boyer taught me to dice the insipid flesh, cover it with the juice, thus to obtain an exquisite dessert with the crushability of fresh strawberries or peaches. I have a big arbor of the vines which in two years have given me fifteen melons, rather too expensive for the natives to cultivate. They say whites can grow trimmings; they grow basic foodstuffs.

The boutons are orange globes, peach size, covered with spines like on milkweed pods which redden as they ripen and beautify the tree. One cuts open the thick skin, and from its white satiny center extracts a plum-sized delectable marble of white, juicy sweetness, clinging to and covering a chestnut-sized seed. The edible part could be likened to a Malaga grape.

Mulberries grow here on bushes which we cut back quarterly. The less favored with you in the States, it is the only berry Congo has successfully imported. It offers our first colorful juice for communion.

The nsau, the indigenous wild olive, and caterpillars ripen at the same season. I'm fond of the wild olives, and like the boutons, we have four trees. I buy a few each time they are offered. I can eat five or six after any meal, but only once have I been able to give the dormitory boys three at once. But they eat caterpillars and I do not. No, I have never bought caterpillars for them.

—LILLIE B. HEDGES.

PAUL T. CAHILL
Architect
Churches and Educational Buildings
R. 2, Box 524 FORT WORTH, TEXAS

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1945, to June 30, 1946, Compared With July 1, 1944, to June 30, 1945.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1944-45	1945-46	1944-45	1945-46
Churches	$739,853.86	$839,580.05	$109.294.77	$176 917.06
Bible Schools	367,133.03	394,297.38	13,167.78	17,244.87
Christian Endeavor Societies	9,716.12	7,526.17	1,100.92	930.07
Women's Missionary Societies	300,354.16	276,870.15	5,362.90	9,412.16
Councils	346,397.05	354,362.53	8,950.71	25,820 60
Young Matrons' Missionary Societies	10.493.14	9,913.96	301.39	158.29
Guilds	39.358.92	40,708.34	631.50	1,009.28
Circles	4,777.79	4,169.97	213.70	283.19
Triangles	2,534.44	2,495.26	92.00	45.00
Children's Missionary Organizations	2,777.30	2,723.30	190.48	417.16
Unified Youth Groups	22,426.65	34,493.48	4,869.02	3,728.82
Unified Children's Groups	297.94	693.55	59.71	162 41
Individual	29,528.41	26,035.79	56,526.12	66,602.32
Grand Totals	$1,875,648.81	$1,993,869.93	$200,761.00	$3 2 731 23
Missionary Organizations Totals	$729,417.39	$726,430.54	$20,671.41	$41,036.91

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$118,221.12.

Through the Annuities

OF THE UNITED CHRISTIAN MISSIONARY SOCIETY

INDIVIDUALS BECOME —

BENEFACTORS of the Work of Christ in Foreign Missions, Home Missions, and Christian Education,

and

BENEFICIARIES through regular Income and Protection for Loved Ones.

Write for complete details on United Society Annuities

The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Name .....

Street or Box No. .....

City & State .....

3 NEW BOOKS

by Renowned Christian Leaders

THE CHURCH
Functioning Effectively

By O. L. Shelton

Realizing the urgent need for a clear, concise book on church management, the Committee on Local Church Life of the Home and State Missions Planning Council chose O. L. Shelton, a brilliant minister, outstanding in the field of church administration, to write the manuscript. He incorporated tested ideas, from his own rich experiences and those of other church leaders, in this exceptional text so full of practical plans. This up-to-date book is the answer to church leaders' pleas for help in solving their organizational problems. **$1.50.**

O. L. Shelton

The Coming of the Perfect

By Edgar DeWitt Jones

Discriminating readers everywhere will appreciate this new book written by one of America's foremost ministers, Edgar DeWitt Jones. His sincere philosophy is reflected in the seventeen sermons comprising the book. In an understanding manner he "gives courage to the faltering, faith to the doubting, strength to the weak, hope to the heavy-hearted and a light to guide to 'The Coming of the Perfect.'" You will find profitable reading in this outstanding contribution to religious literature. The scintillating passages provide new hope and fresh insight into eternal values. **$2.00.**

Edgar DeWitt Jones

WALTER SCOTT:
Voice of the Golden Oracle

By Dwight E. Stevenson

Dwight E. Stevenson has achieved in this new book on Walter Scott a new high in biographical writing. He has presented the man who meant so much to our great Protestant movement precisely as he was—an intellectual, eloquent and volitional Christian leader. This intensely interesting reading will go far in inciting our people to evangelistic action and in giving Disciples of Christ everywhere a lucid answer as to what we stand for . . . what we mean . . . and the part early leaders played in the formulation and expansion of our brotherhood. Here is a book which will be read and re-read many times—a book which should be in every home library. **$2.00.**

Dwight E. Stevenson

CHRISTIAN BOARD OF PUBLICATION
The Bethany Press **St. Louis 3, Mo.**

World Order Studies

PUBLIC interest in the meetings of the United Nations Assembly in New York, and in the peace treaty conferences will be reflected in hundreds of special meetings to be held in churches throughout the country.

Extensive plans have been made leading up to World Order Day, Sunday, November 10. During the period from World Wide Communion Sunday, October 6, to World Order Day, November 10, special programs will be conducted. Women's groups will place particular stress on this subject on Friday, November 1, designated as World Community Day.

A clarification of World Order objectives for this study emphasis is expected to come from the international conference of Christian leaders held at Cambridge, England. This meeting was the first postwar gathering of representative church leaders specifically convened to consider the problem of world order.

Materials prepared for the special World Order study period from World Wide Communion Sunday to World Order Day include the following:

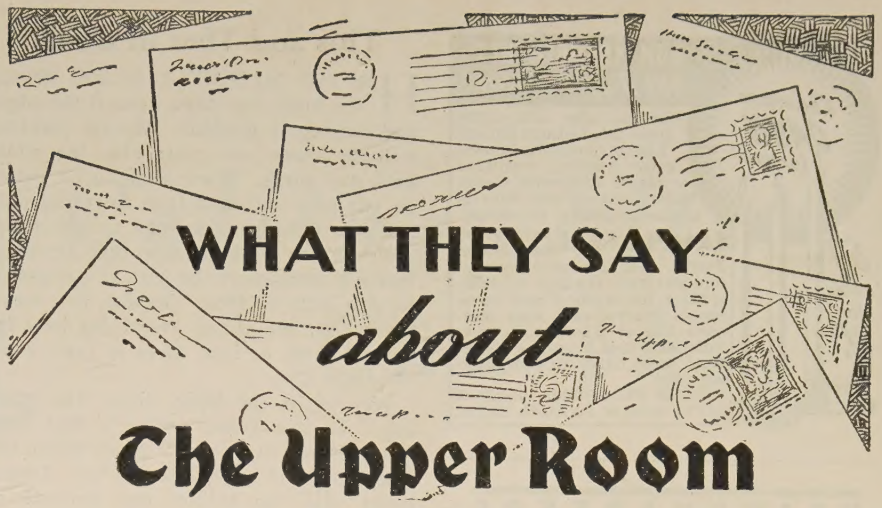
Handbook on the Churches and World Order for study groups, including Supplementary Material.
Summaries dealing with the function of the United Nations machinery.
The World Order Day message.
Report and Message from the Cambridge conference.
The Churches and World Order, the official statement from the special Federal Council meeting at Columbus.

The United Council of Church Women and the Department of International Justice and Goodwill of the Federal Council of Churches, sponsors respectively of World Community Day and World Order Day, are making plans for the two observances jointly in order to obtain the fullest utilization of the events as climax to the period of emphasis on World Order problems. In many communities the women's groups are planning November 1 as a day of special study, discussion and action, with the more general service of Christian witness and enlistment in the struggle for world order to be held in the churches on World Order Day, November 10.

Further details about this program may be obtained either from the Department of International Justice and Goodwill, 297 Fourth Avenue, New York 10, N. Y., or from the United Council of Church Women, 156 Fifth Avenue, New York City.

Correction

Attention has been called to an incorrect statement in the July-August issue that there had been no fraternal delegates from the British Churches of Christ to the International Convention since 1936. In 1941 at the St. Louis, Missouri, convention, Mrs. Charles K. Green was the officially appointed fraternal delegate.



● **"I joined the church in 1872 at the age of 12. I wish The Upper Room had been published then—I might have been a better Christian."**

● *"I keep The Upper Room at my bedside. It seems to give me just what I need each day."*

● **"I am 86 years young. My eyes do not allow much reading but I read the daily devotions, every one."**

● *"I am a shut-in but I am so happy to have such a comforting friend as The Upper Room. I find the daily reading of The Upper Room has kept me close to the Master. It gives me a feeling that I am not alone."*

● **"My day never goes right if I don't have the spiritual food with which my Upper Room provides me."**

● *"The Upper Room is without a doubt the finest piece of religious literature that comes to me in the service. It is a classic of religious truth and inspiration."*

● **"My sister began reading the Bible because I handed her The Upper Room. My cousin, a backslider of many years, came back to the fold through the ministry of The Upper Room."**

● *"We passed it around among the chaps in the foxholes, and sometimes one, sometimes another carried it into action."*

● **"My wife sends me a copy of The Upper Room. She reads it at home to the children. I read the same message on the same day here in my barracks or even in a foxhole. It is a source of spiritual communion that binds me to my family and my God."**

● *"Through our German chaplain I got The Upper Room. I am now a daily reader. The lessons are for me a light in this darkness." (From a German prisoner of war.)*

Copies of this leading book of daily devotions are yours to use or distribute among those you think would benefit. Ordered in quantities of ten or more, the cost is only 5 cents per copy, postpaid. Single copy, 10 cents. Use order form below.

The Upper Room,
Medical Arts Bldg.,
Nashville 3, Tenn.

Enclosed is ....., for which please send me ..... copies of the current issue of The Upper Room (at 5 cents a copy in lots of 10 or more). It is understood that I have the privilege of returning for credit within 90 days any unused copies.

Name .....

Street or Route .....

Post Office .....

BOX ASSORTMENTS PAY *Biggest Profits*

Get top sales and profits from this DeLuxe Sample Line of nationally known, extra quality, popular priced Christmas Cards. Magnificent, colorful, right up to date in quality, art, design.

SAMPLE FREE 50 for $1.00 Sample sent FREE. Get this assortment before you start. It's tops in profit-making for greeting card salespeople everywhere. Also complete line of *Bibles, Books, Stationery and Everyday Cards.* Rush name today for your starting offer.

WESTERN ART STUDIOS, Dept.36-R
257 So. Spring St. Los Angeles 12, Cal.

HEADQUARTERS
for RELIGIOUS SUPPLIES

CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.
CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
1021-23 Arch St., Phila. 7, Pa.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 109 years of service to the church and clergy 1946

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

CHURCH BULLETINS

For special days and general use. Lithographed on good stock suitable for mimeographing. Catalog and samples free upon request.

ECCLESIASTICAL ART PRESS
Louisville 12, Ky.

This and That in Congo

HATTIE MITCHELL is still having the brush cut down around the edges and putting in gardens. We are planting a little brown cow pea; also the white kind and soyas. They seem to do better on our poor soil here than anything else, and our folks have learned to like them.

Prices are so high now that it really means a sacrifice on the part of our people to give gifts of food. Manioc, fish, meat, vegetables, and almost everything have increased three or four times in price since two years ago.

We visited the leper colony the other day. It was Doctor Baker's first visit since his return; I went to see about the new school and to pay the teacher. I sang songs with the kiddies and listened to their reading. They are begging for clothes.

There are now fifteen students in the Middle School that I have started in Mondombe, and which I teach afternoons from 1:40 to 5:00. There are no textbooks for the students so that it takes a good deal of preparation, copying, notebook work, etc. We are using French texts prepared mostly by the Catholic school teachers, leaving out any of their teachings that they invariably include. It would take years for us to prepare similar texts even if any of us had the French to do it. I teach French, arithmetic and geography in French, but use Lonkundo for the Bible and Lonkundo for grammar classes. Of course some explanations have to be given in the student's own language in all classes. Four are learning to use the typewriter. Two of the students are learning to use a sewing machine, and four of them want to learn carpentry. Three of them are student nurses.

—GERTRUDE SHOEMAKER.
Mondombe, Belgian Congo.

Last Column

Hidden Waters

Deep under stifling Libyan sands there lie
The water-mains of centuries gone by,
Forgot till man was forced in his dire need
To tap the desert wastes for new supply.

Cool caverns hid within Gibralter's rock
Fast sealed beneath an adamantine lock
Till men, pursued by mandatory urge,
Broke through the doors with drill and powder shock.

The waters have not gone, nor will they go.
In God's eternal rocks the well-springs grow,
From far off seas the waters find their way.
Man needs but blast and drill, and they will flow.

—GEORGE E. MILLER.

Minister Plays the Fool in the Pulpit

It is related of John Lassenius, chaplain to the Danish Court, who died at Copenhagen in 1692, that having for a long time perceived, to his vexation, that during the sermon the greater part of his congregation fell asleep, he suddenly stopped, pulled a shuttlecock from his pocket, and began to play with it in the pulpit. A circumstance so extraordinary naturally attracted the attention of that part of the congregation who were still awake. They jogged those who were sleeping, and in a short time everybody was lively, and looking to the pulpit with the greatest astonishment. This was just what Lassenius wished; for he immediately began a most severe castigatory discourse, saying, "When I announce to you sacred and important truths, you are not ashamed to go asleep; but when I play the fool, you are all eye and ear."

—*Australian Christian.*

Wise advice to speakers:

"Never start your message so suddenly that the coupling snaps before your hearers' train of thought gets going."

Sure, "you can't take it with you," but you can prove that you were a worthy custodian by leaving it in still better hands.

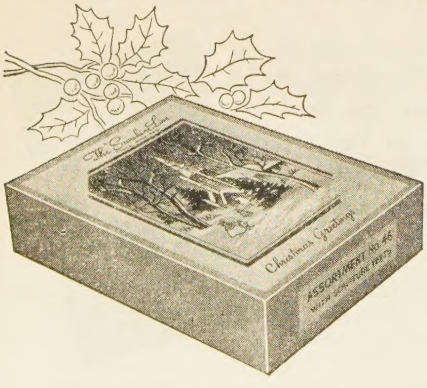
Minor operation: One performed on the other woman.—*Grit.*

Junior: "Grandma, if I was invited out to dinner somewhere, should I eat my pie with a fork?"

Grandma: "Certainly, my dear."

Junior: "By the way, Grandma, you haven't got a piece of pie I could practice on, have you?"

What could be more appropriate * *



"Sunshine Line"
Christ Honoring
CHRISTMAS FOLDERS

This year your friends will appreciate the appropriateness of a Christmas greeting which honors the Savior's birth. De Luxe Assortments Nos. 46 and 460 combine artistry and craftsmanship with warm cheerful sentiments—for which the "Sunshine Line" is famous.

Ask for the "Sunshine Line" De Luxe 21 folder Christmas Assortment

No. 46	with Scripture texts	$1.00
No. 460	without Scripture texts	1.00

AT YOUR RELIGIOUS SUPPLY DEALER

Warner Press PRODUCTS OF DISTINCTION

Calling All Churches!

LET US COMPLETE THE ENROLLMENT OF CHURCHES IN THE PENSION PLAN DURING THE WEEK OF THE MINISTRY, OCTOBER 13-20.

CHURCH ACTION FOR PARTICIPATION IN PENSION PLAN

The Board of Officers of the First Christian Church, of Friendship, Indiana took action October 1, 1946 to enter the Pension Plan and authorized the church Treasurer to pay monthly to the Pension Fund of Disciples of Christ a sum equivalent to 8% on the total salary paid by this church to its minister, such dues payments to begin with the month of October, 1946. We pay our minister a cash salary of $3,000.00 per year. A parsonage is—~~is not~~—furnished in addition so the total salary is $3,450.00. (The money salary shall be increased by 15% if a parsonage is furnished free of rent and the dues shall be based on the total.)

It is the desire of this church to participate in this brotherhood Pension Plan as an act of Christian fellowship and as our scriptural obligation to the ministry.

Done this day of October 1, 19 46

John Winter
Chairman Board of Officers

Harold Valentine
Church Treasurer

Charles Raleigh
Minister

704 West Race Street
Church Address

Pension Fund of Disciples of Christ 800 Test Building Indianapolis 4, Indiana

PENSION FUND of DISCIPLES of CHRIST
800 TEST BUILDING
INDIANAPOLIS 4, INDIANA

Develop Christian Personality

R. N. S. Photo

1946—OBSERVE THANKSGIVING—1946

The Thanksgiving offering serves the Brotherhood causes cooperating in Unified Promotion that are engaged primarily in the task of developing Christian persons—through fellowship, education, and religious instruction.

State Missions
Religious Education
Higher Education
Church Related Colleges
Social Education

Order your supplies today from

UNIFIED PROMOTION

Irvington Station, Box 5636 **Indianapolis 1, Indiana**